

THE
Penitent PILGRIM

bemoaning his sinfull
Condition.

FAITH

Appears unto him affording
him Comfort.

HOPE

Seconds that Comfort.

CHARITY

Promiseth him in this vaile of
Misery to cover all his Scarlet Sins
with the white Robe of Mercy, and
conduct him safe to the King-
dome of GLORY.

By HENRY HERDSON.

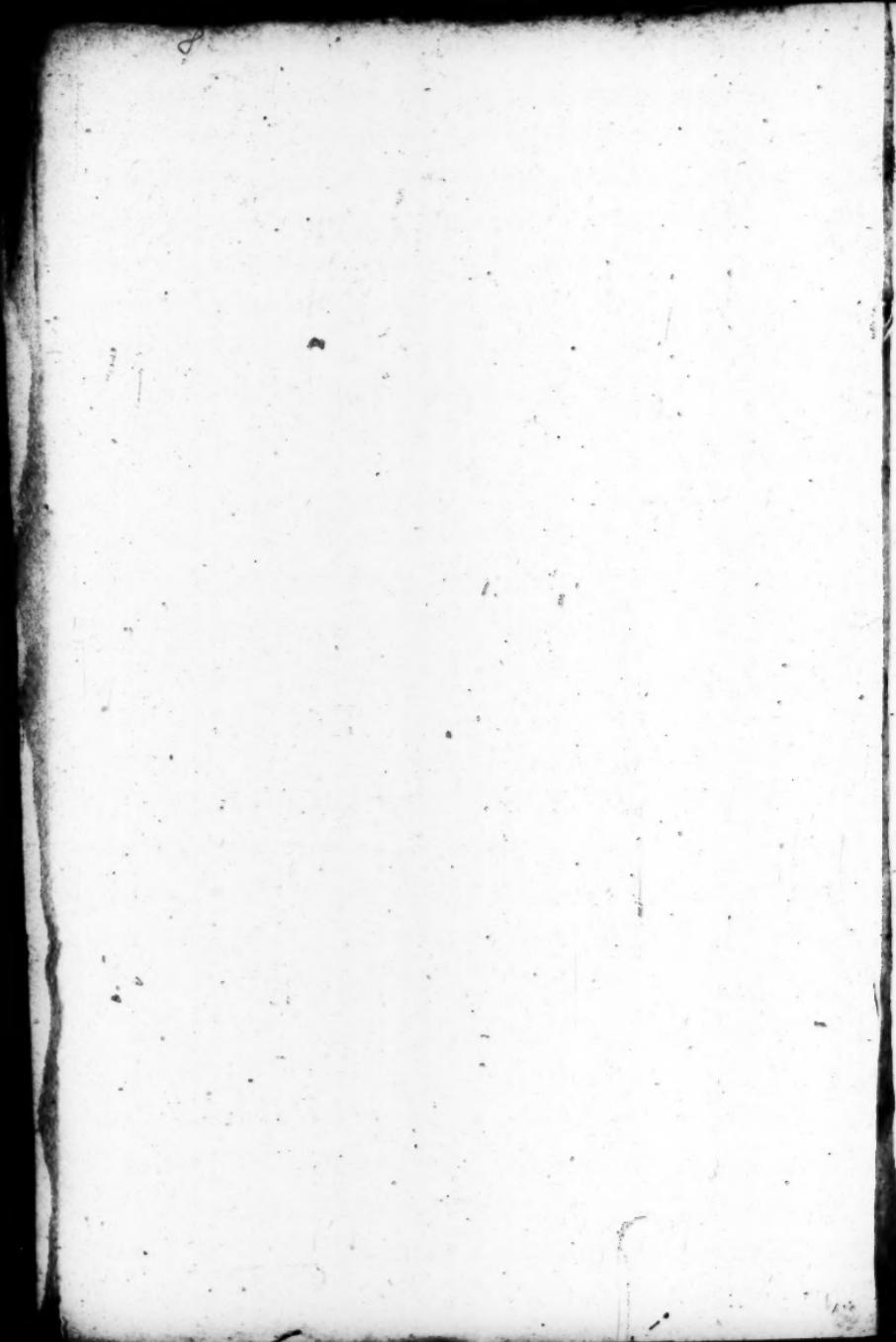
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TO THAT
IMMACULATE
LAMBE
CHRIST JESUS,
THE
SOLE SAVIOUR AND
RECEIVER OF EVERY
PENITENT SINNER;
HATH THIS
POORE PILGRIM,
HUMBLY HERE
PRESENTED
THESE HIS *PENITEN-*
TIAL TEARES.





The Summe , or Graduall Symptome of the Penitent PILGRIM.

CHAP. I.

He poore Penitent Pil-
grim bewones his present
sinfull condition.

2

*His comming into Idumaea ; the
companions bee consoled with
there.*

3

*How his owne Meniey,became his
deadliest Enemy.*

4

His encounters with the world.

5

His Combat with the flesh.

6

What Assautes bee suffered by

The Table.

the Devil, both in company
and privacy.

7.
Three Engines by his spiri-
tuall Enemy reared, that his
Fort might be razed.

8.
The Concupiscence of the flesh.

9.
The Concupiscence of the eyes.

10.
The pride of life.

11.
How neither the Law of Nature
nor Grace, could call him home
from his wandring course.

12.
Hee takes a view of the whole
Decalogue, and bee scarce finds
in it one Commandement,
wherein either in part or in all,
bee has not beeene a most grie-
vous Delinquent.

13.
Hee examines himselfe touching
the

The Table.

the First Commandement.

14

*His breach of the Law touching
the Second Commandement.*

15

*His transgressing of the Third in
prophaning Gods name.*

16

His dishonour to Gods Sabbath.

17

*Hee confesseth how this bloody
issue of sin, streamed forth like-
wise into a breach of the se-
cond Table; and first of dis-
obedience to his parents.*

18

*His contempt of the second, in his
practising mischife against his
Neighbour.*

19

*His contempt of the Third, in
playing the Wanton.*

20

His breach of the Fourth, in his

The Table.

cunning defeating of his Neighbour.

21

His breach of the Fifth, in suppressing testimonies to witness a truth; or suborning witnesses to maintaine an untruth.

22

His dis-esteeme of the Sixth and last, in coveting what was anothers; and desiring to increase his owne with the losse of others.

23

Hee takes a view of those seven spirituall works of mercy: and acknowledgeth his failings in each of them.

24

Teaching the ignorant.

25

Correcting the delinquent.

26

Counselling the indigent.

27

The Table.

27	Comforting the afflicted.
28	Suffering injuries patiently.
29	Forgiving offences heartily.
30	Praying for his Persecutors fervently.
31	Hee takes the like view of those seven corporall works of mercy, and acknowledgeth likewise his failings in each of them.
32	Feeding the hungry.
33	Giving drinke to the thirsty.
34	Harbouring the harbourlesse.
35	Cloathing the naked.
36	Visiting the sick.

The Table.

37
Visiting & redeeming the captive.

38
Burying the dead.

39
With sorrow of heart he rememb-
bers those eight Beatitudes,
whereof hee hath deprived
himselfe, by giving entertain-
ment to sin.

40
Blessed are the poore in spirit, for
theirs is the kingdom of heaven.

41
Blessed are the meeke, for they
shall possesse the Earth.

42
Blessed are they that mourne, for
they shall be comforted.

43
Blessed are they that hunger and
thirst after righteousness, for
they shall be satisfied.

44
Blessed are the mercifull, for they
shall obtaine mercy. 45

The Table

45

Blessed are the clean in heart, for
they shall see God.

46

Blessed are the Peace-makers, for
they shall be called the children
of God.

47

Blessed are they that suffer perse-
cution for righteousness sake,
for theirs is the kingdome of
heaven.

48

How seven Guests, under a colour
of lodging with him, sought his
undoing.

49

Pride.

50

Covetousnesse.

51

Lechery:

52

Eury.

53

Gluttony.

54

The Table.

54

Wrath.

55

Sloth.

56

How by their treacherous assault,
his Cinque ports become en-
dangered.

57

Sight.

58

Hearing.

59

Smell.

60

Taste.

61

Toucb.

62

Being thus encompassed with dan-
ger, hee prepares himselfe for
prayer.

63

He repeats the Lords prayer, and
in

The Table.

in every particular he finds himself a great Offender.

64

Hee renders a private accompt of his Faith : and in every Article of the Creed, he finds a fainting, failing, weaknesse and want.

65

Having thus examined himselfe, and found in the whole course of his life, a fainting in faith, and failing in works : He recalls to mind those Quatuor Novissima, or Four last Remembrances; Memorials hourelly necessary for all Christians.

66

Death.

67

* Judgement.

68

Hell.

69

Heaven.

* Cuncta
que sunt ad-
ducet Dom.
in judicium.
Eccles. 12.
Reddituri
sumus ratio-
nem de cogi-
tationibus
nostris
Sap. 1.
De omanilus
verbis.
Mat. 12.
De operibus
nostris.
2 Cor. 5.

The Table.

70

With the Remembrance of these ;
He becomes afflicted in spirit.

71

Faith appeares unto him with a
cheerefull presence , affording
him comfort in his affliction.

72

Hope seconds that comfort.

73

*Charity promiseth him in this
veile of misery , to cover all his
scarlet sinnes with the white
robe of mercy : and by keeping
her company , conduct him safe-
ly to the kingdome of glory .

74

He takes comfort ; And now wea-
ried with sojourning longer in
Idumæa , he turnes to Canaan .

75

*Signant se
omnes signo
crucis , re-
spondent
omnes A-
men , cantant
omnes Al-
leluia , bapti-
zantur om-
nes , ecclœfia-
rum pietates
implentan-
discernan-
turs filii Dei
et filij Dia-
boli nisi in
charitate .
Vid. Aug.

The Table.

75

*The poore penitent Pilgrims last
Will and Testament.*

His Funrall Obsequies.

The





The Pilgrims Prayer.

IOKE upon me, (deare Father thy poore Penitent Pilgrim. I confess, Lord, I confess, that if thou shouldest deale with mee according to my iniquity, there were no hope at all left to me of mercy. For what houre in all my life, since my first entrance into this life, wherein I have not in some manner or measure, nay above all measnre, become a grievous transgressor? But there is mercy

The Pilgrims Prayer.

mercy with thee, and therefore art thou feared; meantime I of all others, have greatest cause to feare for abusing thy mercy. I have plentuously tasted of thy love; and considering it, I have many times resolved to become a faithfull convert and zealous observer of thy Law. But these faire promises clased in a weake performance; No sooner was there the least opportunity offered me of sinning, then it found in me an easie impression. Pregnant was I in conceiving, prompt in consenting, and prone in committing. Yet Lord when I was going downe unto the gates of hell, left I should enter in, thou held me. And when I drew neere
the

The Pilgrims Prayer.

the gates of death, lest they
should receive me, thy grace
prevented me. Whence I per-
ceiyed, by the influence of thy
sweet Spirit, whereby I became
enlightned, that whensover I
fell, it was through my owne
frailty; but whosover I rose, it
was through thy great mercy.
Yea, I found thee ready in eve-
ry opportunity, to afford me thy
helping hand in my greatest
necessity. When I wondred, thou
recalled me: when I was igno-
rant, thou instructed me: when
I sinned, thou corrected mee:
when I sorrowed, thou confor-
ted me: when I fell, thou rai-
sed me: when I stood, thou
supported mee: when I went,
thou directed me: when I slept,
thou kept me: when I cried, thou
heard

The Pilgrims Prayer.

Eccles. 12.

3.

beard me. Nay, shall I more fully declare thy goodnesse towards me? If, after these few but evill dayes of my pilgrimage ; even now, when the keepers of the house tremble, and the strongmen bow themselves, and the grinders cease because they are few, and they waxe darke that looke out by the windowes ; if I say, after these many, too many misspent dayes, I abuse thy gracious patience no more with fruitlesse delaies, but with my whole heart repent me for offending thee, thou forthwith sparest me : if I returne, thou recevest me : nay, if I deferre my returne : so my delay make me not presume, thou waitest for me. Thus doth thy mercy reclaime

The Pilgrims Prayer.

claime me straying, invite me
withstanding, expect me fore-
flowing, embrace me returning.
Thus hast thou taught me when
I was ignorant, comforted me
when I was desolate, raised mee
from ruine, restored mee after my
falling, bestowed on mee beg-
ging, found by mee seeking, and
opened to me knocking.

And shall I bee forgetfull of
these? Nay, Lord, let my right
hand sooner forget her cun-
ning, nay, may I rather become
razed out of the Booke of the
living, then I become forget-
full of thy gracious dealing.
I will returne then unto thee
with a sorrowfull heart, but
with wings of hope, because
from thee commeth my helpe.

I know, Lord, Because of
unrigh-

The Pilgrym's Prayer.

Eccluse 10.
8.

unrighteous dealing, and wrongs, and riches gotten by deceit, the Kingdom is translated from one people to another.

Deare Lord, great sins require deepe fighes; as I have beeне infinite in sinnen, may I be incessant in sorrowing; that sowing in teares, I may reape with joy in the day of my translation.

THE



THE PENITENT PILGRIM.

CHAP. I.

*The poore penitent Pilgrim be-
mones his present sinfull condi-
tion.*



Draw near me!
doe not turne
your eyes from
mee , but looke
upon mee ; the
poorest penitent
Pilgrim, that ever sojourned in
Idumaea. O woe is mee , that

B

my

Psal. 120. 5.

my Habitation is prolonged ! O woe is me, that I have dwelt so long with the *Inhabitants* of Kedar ! Hence it is , that mine house is become full of blacknesse ; no *Grief* but *Sorrow* lodgeth in it : because the woful'st, sinfull'st wretch that ever breathed, is the owner of it. O woe is mee, where shall I turne me ? If to *Heaven* ; my sinnes become as *bars* , to shut me from it. Nay, I have highly provoked his wrath , who is *commander* of it. If to *Earth* ; I find my selfe wholly unworthy that it should beare me, having already so long born with me , by bearing with that iniquity , which it hath so long time received from me. If to *Hell* ; O there I find the just portion of my inheritance ; a place fitting to punish my wickednesse. I find *Taphet* prepared

Isa. 30.
33.

pared of old, and for old Transgressors. Such as have made an old League with the Old-man. Such as have no acquaintance with the New-man. And such an one am I , of all others the most miserable man; who have made my selfe an Alien to Sion, because so wholly naturalized to sinnes. Worthily then may all the Elements fight against mee : Nay , all Gods Creatures professe themselves Enemies to mee, because I have imagined mischiefe in my heart, against Him who made both them and me.

Retire then sinfull soule, poor comfortlesse soule , and recollect thy selfe a little. Leave the Company of men , and hye thee to the waters of Marah. Leave the world , and fly into the Wildernes. Let thy dwelling bee with the Pellican and

Exod.15.
23.

the *Ostrich*; with the mournefull *Turtle*, or the *Sparrow* on the house-top. Let thy *Musick* bee as the *Chattering* of the *Crane*. As thine eye was the *sense of sinne*, so let it bee the *sense of sorrowing*. Never had poore *Pilgrim* more cause.

O my Redeemer, make me sensible of my present state.

C H A P . 2 .

*His coming into Idumæa; The companions hee confor-
ted with there.*

YOUNG, and so very young I was when I first came into *Idumæa*; as my tender age required a *Guardian* to manage my youth. And divers good and gracious *Consorts* there were, whom at the first I received into my acquaintance:

And

And with these I lived for a little time familiarly : and bettered my selfe much by their company : But alas for griefe, I continued not long with them; Other *Companions* drew me from them. Those good and vertuous ones betooke themselves, as I thought, to a course of life too strict for my loose affection to follow. I felt the *Spirit of youth* ryoting within mee. Those devout tasks, which before I observed; begun now to bee intermitted. I held a sober regular life too eremiticall : private retired walkes too stoicall. I thought with my selfe, how I had staied too long in the *Tyring-house*, I must now shew my selfe upon the *Stage*; where I played the *Prodigals part to life*: for I bestowed my whole *life* upon the action of that *part* : when I

saw a Thief, I followed him :
and with the Adulterer I di-
vided my portion. I bestowed
the *day* in variety of follies :
and a great part of the *Night* in
a delightfull remembrance of
those follies. Let us prepare
our selves (said one) for the
spoile : and I had an hand as
ready to further it , as hee to
demand it. Let us drinke wine
in bowles , and carouse till our
eyes be red ; let the day care
for it selfe, while the day of our
life admits no care. Let us
take our full of pleasure , (said
the wanton) let our delight be
in dalliance: and I followed the
steps of the *whorish woman* ;
though her wayes led to death.
And I delighted my selfe in
the company of the Drunkard:
yet had I read (and the more
my sinne not to reteine) To
whom was woe; to whom sorrow;
to

to whom strife ; to whom murmurings ; to whom wounds without cause ; and to whom rednesse of the eyes. Even to them that tarry long at the wine, to them that goe and seeke mixt wine. And I had heard too ; nay my experience of others miseries, had inform'd me too, How, because of the wheribeyoman a man is brought to a morsell of bread, and (how) a man will hant for the precious life of a man. And yet I considered not these things, nor applied them to my heart : but, like the foole to the Stocks, I laughed while I perished, I spurr'd in my misery, and knew nothing how Ismael played with me.

Prov. 23.
29.30.

O my Redeemer, looke upon me in mercy, and give me a sensible apprehension of my misery.

C H A P . 3 .

*How his owne Menisy became
his deadliest Enemy.*

To true have I found that Proverbe ; Who can have a worser friend then he brings with him ? Foes I had without, Feares within : but my *bosome* friends I found ever to bee my *unsoft foes*. And what Iesic could I expect , then that my *bosome* friends should prove my deadliest Foes , being receivers and *Abettors* of my *bosome* g... > o what disorderly passions raged,nay raigned in me? what divided thoughts of hope and feare were ever encountring me ? In my prosperity, feare of adversity wrought upon me: in my adversity,hope of prosperity feazed on mee. Nei-

Neither did either of these *conditions* well content me: for, as thoughts of the one made mee proud; so a conceit of the other made me impatient. Now, what hourely affronts did I suffer by my owne, while I stood thus pursued by them? I found nothing on earth worthy my desire: yet were my crawling desires so fast glued to earth, as if they had no other Heaven to aspire to. Naturall Philosophy had sufficiently taught mee in my minority, that betwixt *finite* and *infinite* there was no proportion: that my *Soule* was of too large a circumference, to be confinid to any earthly dimension. Againe, that the tri-angular heart, resembling the Image of the blessed Trinity; could no more by the circumference of the world bee confined, then a tri-angle by a

Circle was to be filled. In this, my *Speculation*, had inform'd me, but the *use* and *application* of it was farre from me. Neither was it possible, that a Sconce should be secur'd from foes without, that harbour'd so many dangerous Traytors within. For my mis-guided affections (like scattered troops falne off from their Captaine) committed all insolencies. Nothing found they in me, which was not exposed to their fury. Thus did my *Familiars*, and knowne Acquaintance worke upon my weaknesse; take mee with their subtilities; and lead me captive to all miseries. Yet for all this was I silent, pleasing my selfe with the impunity of a delinquent. So I might finne safely, and flatter my selfe with a seeming security: and promise to my selfe a long life foolishly,

lishly, because in it the most uncertainty ; I could hugge my betrayer : And herein so farre was I from vindicating my wrong ; as I accounted him my best friend, who had shewn himselfe privately my maliciouſt Foe. So farre was I (I say) from revenging my ſelfe of him, as I ſought to ingratiate my ſelfe with him. For the injuries I ſuffer'd , I was either insenſible of them, or I diſemblaſed them. I neither reproved him, nor shewed a diſpleaſing count'naunce towards him ; though for many yeareſ together, Hee and his Compli-ces had lived familiarly with me , ſit at my table , received meat from my hand , ſlept in my bosome , converfed with me when hee pleased , and diſpoſed of me as he liked. Thus became my Meniey my deadlieſt

Ene-

Enemy. O my Redeemer, I suffer violence, answer for me.

C H A P. 4.

*His Encounters with
the World.*

I Am now to tell you how I enter'd Lists; and how weak a Combatant I proved amidst those encounters wherewith I grappled. The *Field* where I pitched was the *World*. A place full of Snares, and such as suited all Estates. I could not see that place, wherein I could enjoy true peace. That which in reason should have beeene my contempt, became my content. Those *May-buds* of prosperity, honour and humane glory were scattered here and there to take mee; and no sooner

were

were they seene by me , then
they tooke me.

That retired Cell, wherein I both enjoyed my selfe, and the contemplation of Him that made mee , had now for a season beene estranged from mee. I found such *Objects* in the *World* , as I condemned my selfe for staying so long out of it. If I desired to bee rich , I found meanes how to purchase my ends : which, were they never so sinister, the custome was so generall, as it authoriz'd the errour. Were it *Honour* that I sought after , I found a way quickly to enjoy her , though the purchase made mee an unhappy gainer. Friends I could not want , so long as I wanted no meanes : For meanes procur'd mee powerfull Friends : but all these , by an unexpected overture , clozed with unfortunate

tunate ends. For all these, because I did not employ them to that end whereto they were ordained ; but put more trust in them , then in him from whom they were derived ; turn'd to my undoing , which well bestowed , had beene my raising. No fight , no victory ; no Conquest , no Crowne. Indeed , in the very first assault , I remember'd my Creator ; and to promote his honour , I made a faire shew , as if I would have entertained the encounter : but my resolution became weakened , and discovered my temper.

O Eternity , eternity ; how I forgot thee , and now forgoe thee for one poore glympse of vanity ! Had I remembred what those glorious Martyrs suffered ; how they combated ; how they conquered . Had I but presen-
ted

ted to my thoughts, what encounters those noble *Virgins* endured ; how they sleighted price, prayer and threats : and with their winning modesty, and resolved piety, quenched all unlawful heats. Had I recalled to mind, with what Constancy, those famous *Confessors* professed the Faith, even in the face of tyrannie : and in despite of torments confirm'd their fidelity : O then, poore *Pilgrim*, thou wouldest have holden all these encounters with the *World* light : and, in the discomfiture of them, shewne thy selfe a Christian : whereas now in thy defeat thou hast acquitted thy selfe like a weake Champion.

O thou Lion of the Tribe of Iuda fight for me ; weake am I, unlesse thou defend me : strong am I, if thou shield me.

C H A P. 5.

His Combate with the Flesh.

Proud Philistine, how thou insultest over me ! Is there no end of thy malice ? no bound to thy fury ? Wilt thou still Domineere over thy Mistresse : and be a Commander of thy Soveraignesse ? Remember how thou wert made to be a Servant and no Mistresse : a Subject and no Princesse. Imperious Agar, doe me not this dishonour. I have a noble Guest which thou haft long time wronged : one who was full of beauty, before thou blemished it : of a gracefull presence, before thou disfigur'd it. O tell me, thou unthankfull one, how comes it , that thou shouldest thus dishonour her by whom thou

thou livest ; disparage her by whom thou breathest ? Pray thee, vile and stinking Carrion, hast thou life from thy selfe, or from an other ? If from an other, why doest thou not tender her that honour that may become her, and make thee worthy of her ? O whither wouldst thou have mee, thou hatefull intruder ! What have I received from thee but misery : and shall I now incline unto thee, who have bin so oftentimes deceived by thy folly ? Withhold those sinfull embraces from me : they have already undone mee, let them not intangle me in more misery. O that I were stript of thee ; or that I had loathed those delights which thou suggested to me ! O why did I so tenderly cocker thee, thou balefull Cockatrice ! And why did I not crush the

Bern. Med.
cap. 15:

Ib. cap. 3.

the Serpent in the Egge ! why did I not shun the occasion of sinning , and so prevent the meands of my sinndoing ! ! O what had I from thee but Sin ? And what other shurt brought Sin forth but death ? whence camest thou O my Flesh , O my Darling Roe : & from whence was thy beginning ? ! From Clay , while Clay was thy Creation : from whence I received every clammy and saulky affection . Thou drew my thoughts from Heaven to Earth ; that I might be more like thy selfe , who tookest thy materiall Creation from earth .

O my Soule , pretious Soule , (if thy knewest the estimate of thy price) thou , I say , who art with Gods Image adorned , with his Similitude beautified , by Faith to him espoused , with his Spirit endowed , with his bloud
redeem-

redeemed, with his Angells
numbred, made capable of hap-
piness, inheritour of good-
nesse, partaker of reason, com-
maunder of passion, what hast
thou to doe with this *Flesh*,
from whom thou sufferest so
many evills? By meanes of the
Flesh, are *strange sinnes* imputed
to thee; sins of her own hatching:
sines which thy purer
condition should have so high-
ly hated, as nothing could re-
lish thee lesse then to be so ac-
coutred. By her, that loost *Li-
bertine*, thy fleshly *Idamean*,
are thy works of righteous-
nesse accompted as a *menstru-
ous Cloath*; by her, art thou
brought to nothing; esteemed
as a vaine thing, and in manner
nothing: For, tell me, O tell
me, poore deluded *Soule*, what
other thing is this *Flesh*, whose
society thou seemest so highly
to.

to tender, but meere foame
made *Flesh* and cloathed with
fraile honour? But shouldest
thou consider, O my *Soule*,
what will become of her; how,
after *Death*, her *honour* shall lye
in the dust: how shee shall be
stinking Carrion full of misery
and corruption, meate for
wormes. Againe, how neatly
so ever shee seeme now tricked,
wimmed and tyred, there is
no more but *Flesh*: and that
Flesh, and the beauty thereof as
the *flower* of the *field*. Againe,
wouldest thou but consider her
present condition, as thou hast
already heard of her Originall
corruption: and read an *Anatomy*
Lecture on her beauty, to allay
the heat of thy fancy. Wouldst
thou, I say, but consider with a
cleare and dis-interessed cyc,
what goeth out by the mouth,
nostrills, and other passages of
the

the body, thou wouldest soone confess that thou never lookst upon a more stinking Dung-hill. Againe, shouldest thou but reckon up all her miseries; how shee is loaden with sinnes, surprised with passions, polluted with illusions, prone alwayes to all manner of evill, and addicted to al vice, thou wouldest find thereby meanes of this staine of sinne, full of all confusion and shame. For, by company of this flesh, became man like unto vanity, because from it, and none but it drew man that staine of concupiscence, by which he became attached, attainted, so wholly crooked and corrupted, as he set his love on nothing but vanity, practised nothing but workes of iniquity. O leave to love her then, whose love is thy losse; estrange thee from her wayes : for her

her pathes lead unto death.

And now give mee leave to talke a little with thee, O my *Flesh* ! And first resolve mee, if ever I came into any place, wherein I could promise to my selfe peace. In this populous Citie, I cannot take my walke in any street, wherein I am not subject to bee taken by thy deceit. Thou sendest forth those two *light Spies*, to purvey and bring in Objects of lust; by these am I wounded, by these doe I suffer a continual *Combat*. Neither are these wounds cured, now when my youth has left mee; when these daily Messengers of death summon me. For, though I bee neerer my *Grave*, I am nothing richer in *Grace*. Though those follies of my youth have now left me, (and woe is mee that I did not leave them before they left

left me) yet other aged maladies grow strong in me; against which I must prepare my selfe for the encounter , or I am undone for ever.Would you heare what my distempers are? They are these : Though few bee my houres ; hoary my haireS : yet am I as - numerous in my worldly cares , as if I were but even now entring into the world. I cannot without an envious eye see my Neighbours field flourish ; others prosperty gives me occasion of repining: others adversity grounds of rejoicing. Honour I would have , yet can I hardly support my selfe , much lesse that Honour which is conferred on me

Alas, poore mouldred earth ! Now, when I carry about me, such constant Companions of my mortality I when Aches, Cramps, and Coughes are my a ges

ages livery! Now, when *Death* waits at the Wicket, and bids me come away, and leave the world, seeing it is weary of me: and fit me for my shrowding sheet, being all that is left me; yet have I a moneths mind to be greater, or richer, or more eminent in the eye of the World, as if I could dispense with age, or make a truce with death.

Thus am I encountered with new temptations: Night and day am I beleagred: nor can I find any rest; so fierce and furious is this Combatant my *Flesh*. O how justly then may I complain of this my household enemy! And how may I escape her subtily! It is her *Delicacy* that has undone me: for by pampering her, have I famished my selfe: I tooke pity of her weaknesse, and I cherisched

ris'd her : and behold now I am abused by her ! Shee has wounded mee with her eye ; no, with both her eyes has shee surpriz'd mee. For with her *right eye* she shew'd me *prosperity*, and by iuclining to her , caused me to commit idolatry. And with her *left eye* shee darted *adversity* at mee , and so made me murmure against him that made me. O how I feele my selfe now failing and falling to earth ; yet how are my thoughts so glued to earth, as if they had no other place to thinke on ! O my God from the depth of thy mercy, looke upon the depth of my misery ! thou knowest my necessity, let me not become a prey to mine enemy.

Sweet Iesu, thou hast taught my fingers to fight, give mee the mastery in this combat with my flesh.

C CHAP.

CHAP. 6.

*What assaults he suffer'd by the
Divell, both in company,
and privacy.*

O Thou envious one, was it not sufficient for thee to lose thy selfe by thy *Pride*: but like a cruell cunning *Nimrod*, haunt day and night after innocent blood. Thou art for ever lost, and thou wouldest have my poore soule in the same state. And to bring thy purpose about, thou hast practised with people of my owne family, to betray my *Fort* unto the Enemy. Thou hast winnowed me: and as thou found mee affected, thou wrought upon me. Thou had *baites* in store for every soule, to take him napping in his Darling sinnes.

If

If thou foundst him labor of that
birth wherein thou perished ,
thou couldst suggest to him
thoughts of his owne abilities ;
bring him to a disdaine of o-
thers. Tell him , the State did
not take sufficient notice of his
worth. Advise him to hold an
higher opinion of himself :
and by contemning others , to
raise his owne estimate. But
whereto aymc all these trains ?
to undoe him ; for , being fed
with these concieits , he begins
to aspire to places of honour:
wherein being croſſed of his
hopes , he fals into discontent,
which clozeth the unhappy
Scene of his life in misery and
contempt. Or deprived of
what hee once enjoyed , and to
an unexpected thraldome con-
fined , with the heavy memory
of his former felicity , and
present misery , hee either lives

desperately encountered with those affrighting thoughts of danger , or takes his leave at once both of life and honour .

Againe, if thou foundst him *Covetous* , thou hadst *Achans* wedge , and *Gehaza's* treasure in readinesse for him : Hee shall have his *desires* and a *Leprofie* to boot . If *riotous* , the *Rich-mans* table could not bee better furnished , his delicious and liquorish appetite must bee satisfied : nothing wanting that may tend to surfetting , but with those *Rioters* before the *Flood* , hee little knowes how neare hec is perishing . If *lascivious* , his flesh must want no provocation , to bring this deuided Minion to destruction . Fancies by night , and more visible Objects by day , are sent forth to seaze on his heart , and make him forgetfull of God .

If

If *Passionate*, hee shall find motives enough to inrage him ; nothing hee sees can content him. Fury is in his eyes , and revenge in his heart. Many waters cannot quench this heat : for hee aymes at nothing but death. If *Envious*, others succeſſe finds him matter e-nough to worke on. It is hard to ſay, whether his own gaine or others losſe please him bet-ter. Thoſe walkes in faire flou-riſhing fields which are made to recreate others , are justly made to macerate himſelfe. For to ſee his Neighbours ground proſper , begets in him a diſtemper. If *ſloathfull* , the Summer-beames , though they ſhine never ſo gloriously upon him,muſt not rouze him : there is an *Adder* in the way . : yet a little , and then a little , makes him forget his *poverty*. If *Hea-*

ven may be got by security, he
may be secure of eternity. But
the purchase of Heaven is no
such easie taske.

Thus thou profest Enemy of
man-kind, assaultst him : and ,
according to every occasion ,
preparest thy temptation. And
of all others, I poore Pilgrim,
became in these most misera-
ble. For well knew thy sub-
tily my weaknesse and infirmi-
ty. Whence it was , that find-
ing me no lesse ready to asent ,
then thou to assault , thou ma-
dest my owne *Family* thy *Garrison* to keepe that *precious Fort*
which thou hadst wonne from
me. Thus by my not resiting
temptation but yeelding to it , I
rather vanquish'd my selfe , then
was vanquisht by it .

*O my deare Iesu, be thou neare
me , that I may redeeme the time
which*

which is left me. Bruise thou the
head of this Serpent, that he may
have the foile, I the victory, shew
the glory.

CHAP.7.

*Three Engines by his spirituall
Enemy reared, that his Fort
might be razed.*

His enemy, as his owne
nature has made him cruell : so the long exercise of his
malice has made him subtile. Engines therefore he prepares
to skale the wals : and batter
downe those strong Holds ,
which stand against him. Where he finds the least breach,
hee applies his instruments.
Delay hee cannot endure : nor
will hee admit of any parley,
where he finds the least weak-

nesse in the besieged party. It is not his use to hang out any *white Banner*, or to give a yeelding Foe any *quarter*.

Now call thy selfe to mind poore Pilgrim , and examine thy selfe , what thou hast done in this fearefull encounter ! How didst thou furnish thy selfe within , to repell the Enemies fury without ? Didst thou fly to that Sanctuary of a troubled soule , by offering up the sweet incense of humble devo-tion to the *Tower* of thy *strength* , the *Horne* of thy *sal-vation* ? Didst thou imitate that devout *Bethulian* , in sending forth the voyce of thy prayer , that Christian sacrifice of supplication ? Didst thou prepare thy selfe against the assault ? Were't thou carefull of thy spirituall provision ? Didst thou *fast* and *pray* , that thou mightst

mightst not enter into temptation? Were those *Allyes* thou hadst wthin thee, true unto thee? Did not those on whom thou relied, betray thee? yes; deare Lord, I must confess it: I was betrayed by my owne, to my shame. But alas, had these stood for me, all this had little availed me; for I was such an Enemy to my selfe, as I would have betrayed my selfe, had I neither suffered the assaults of heavy Friends within me, nor open Foes without me. O how soundly slept I, while my ghostly Enemy stood at the gate ready to enter in upon me? Watchfull was he in seeking to surprize me; but carelesse was I in labouring to prevent his subtillty. O how well knew hee how to get ground upon me! How subtilly lay hee his snares to catch mee? Hee became

came familiar, by his too long acquaintance with me, and presented to mee whatsoever hee thought would soonest take me. If at any time by the motion of Gods Spirit, I entertained any good resolution ; if I purposed to amend my life ; and to strengthen these holy motions, prepared my selfe for devotion ; to the end that He, who had begun this good worke in me, might likewise perfect it in me. When, I say, I had shut the doore of my heart from worldly cares : and had now begun to offer the sacrifice of my weake devotions to the Throne of Grace, that I might redeeme the lives I had lost, and returne with honour to my Grave. Woe is me ! even amidst these holy resolves, came that subtile Serpent, and reared three strong Engines against

against the *Fort* of my soule.
Strong were they, and cun-
ningly contrived: so as, though
they were raised for my undo-
ing; they seemed to me won-
drous pleasing : so foolishly
gave I way to my destruction.

*O my sweet Redeemer, looke
downe upon me with the eye of thy
mercy! let not my Enemy pre-
vaile against me, though he pitch
his Tents, and cast his Banks
about me; God will be good un-
to Israel; even to me, the poorest
wandring sleepe that ever was
received into the Fold of Israel.*

CHAP. 8.

*The Concupiscence of
the flesh.*

THIS was the very first *En-*
gine which my *spirituall*
Ene-

Enemy reared against me. And this , I must confess , made a breach quickly through the windowes of my Fort. O how willingly did I desire to perish ? Though I saw mine enemies joyning their powers together utterly to lay me waste ; their presence was delightfull to me.. I invited them to sojourne with me. Neither did this *Concupiscence* want wooing termes to winne me , who was wonne already ; nor to plead to me what interest shee had in mee : seeing shee was conceived and borne with me ; and from the very first time I came into the world , confor- ted with me. I am , faith shee , thy Play-fellow. The houres of thy Pilgrimage would seem long without me. Therefore am I given thee , to allay those miseries which attend thee.

Doe

Doe not then so estrange thy selfe from mee , nor refuse her familiarity who can so fully delight thee. Looke upon mee, and see if there bee nothing in me, that may please thee ! nay, looke every where about thee, and see if ought could content thee , if I were absent from thee ! As thou art the *Fleshes Guest*, so am I the *Fleshes Darling*. Shee, with whom thou dwellest, under whose roofe thou sojournest ; would hold this *World* a *Wildernes* : and every *Creature* in it , as a *Pelican* of the *Desart*, were not I to cheere her while she lives in it. Doe not then leave mee, seeing thou canst not live without me.. I have variety of pleasures to refresh thee , lest the enjoyment of one should cloy thee. I have fresh fragrant *Gardens* for thee to walke

walke in ; faire goodly Buildings for thee to plant in ; pleasant sights to delight thine eye ; sweet ayres to please thine eare ; odoriferous soots to cheer thy smell ; dainty cates to feed thy taste ; choice embraces to content thy touch. Wouldst thou have Honour ? I have *Favourites* will seaze thee of her. Wouldst thou have wealth ? I can bestow on thee abundance of treasure. Wouldst thou bestow the remainder of thy time in delights ? Enjoy me , and with mee all worldly pleasure. Come then , and set thy selfe wholly on me , while thou art in the world : seeing without me thy life were misery ; the World a Cell rest of all Company.

Thus with prophane prayers , and treacherous teares did this *Concupiscence of the flesh* work upon

upon me: and I inclined mine
care to her folly : so as this *En-*
gine made the first Entry.

O in mercy looke downe upon me,
O my sweet Saviour ! for that
precious flesh of thine, which was
nayled on the Crosse, give mee
grace to crucifie my flesh. O let
not sinne raigne in my mortall
body : but give me power to sub-
due it for my soules health and
thy glory.

CHAP. 9.

The Concupiscence of
the eyes.

O Whither doe you haile
me, yee false spies ! what
wrong have I done you, that
you should thus abuse me ? yee
lay your trains for me in every
place;

place ; wheresoever I walke, I can find no peace. For can there be any peace to the wicked ? So long as I give eare to your enchantments ; So long as I suffer my *eyes* to bee led by you , what comfort may I reap , or what peace may I expect ? *Dinah* followed you, and she was ravished : and behold while I suffer my selfe to be led by such blind guides, what else can I looke for , but to bee depriv'd of mine honour? O yee *straying eyes* , how soone were you casting forth your fiery darts to surprize those who inclin'd to you? Paradise could not be secured from you : nor those two sole inhabitants free themselves from being wounded by you. *Eve* saw the fruit, and it was pleasant. Bitter pleasure to bereave them & their posterity of such an inheritance for ever!

And

And what doe I, poor *Pilgrim*,
but deprive my selfe of ali hap-
pineſſe, by giving way to your
concupiſceſſe? I have lived
in many places, and conuerſed
with men of all conditions :
and I found in persons of every
quality, a naturall proneneſſe
unto vanity : but examining
whence the grounds of those
vanities came, I found them
proceeding from you ; from
you, thofe in-lets to all diſ-obey-
dience. For were not you the
cause ; thofe who are now
proud, contemning others, and
magnifying themſelves above
the condition of earth, from
whence they came, would
learne humility. Thofe, who
are now covetous, thinking
that the earth has not enough
to fill their mouthes, would be
contented. Thofe who now
give way to wrath, would put
on

on the spirit of meekenesse, and
learne to bee patient. Those,
who are now eaten up with
envy , by wishing to others as
to themselves, would be charita-
bly disposed. Those, who
now riot out their time in the
dainties and delicacies of earth,
would bee more temperate.
Those , who now impaune
their honour to the Harlot ,
would be more continēt. Those,
who now spin out their time
in security , would bee better
employed. Oh sigh and groane
poore unhappy *Pilgrim*, take
thy selfe now into the ballance;
weigh and examine thy selfe:
Let not one houre passe over
thee without a sigh ; not a
minute without a iob. Take
away the force of this *Engine*,
this fearefull *Basiliske* , with
incessant Rivers of teares :
Thou hast yet a little time left
thee ;

thee ; bestow not one moment of it , but to Gods glory . See how every minute thou art nearer unto death ; how those Messengers of the Grave tell thee thou canst not live long . There is not the least graine of sand which passeth through this Crevit of thine houre-Glasse , but may assure thee that thou art hasting on to the Sepulcher of thy Fathers . Canst thou then find any time to game , play and sport thy selfe in *Idunsaa* : seeing , there is no way secure from snares ; no place that may promise peace ? Where , if there bee any pleasures , they are full of vanity : or , exceeding to an higher measure of ill , they are nursed by iniquity . Take them at the best , they are mutable , because subject to frailty ; but take them at the worst , they are miserable ,

serable, because they deprive us of glory.

O benigne Iefu, my sweet Redeemer, quench these desires of my flesh, and refresh me with the delights of thy spirit. Let not the lust of the eyes have any power over me: but exercise thou me in thy Law. O my deare one, bee not farre from me, for if thou leave mee, what shall become of me?

CHAP. IO.

The pride of life.

POore pride! what hast thou in thee that may please thee? what good thing that may praise thee? Can the *Leopard* pride himselfe in his spots: or the *Swan* in her black feet? What

What hast thou, which thou hast not received : and if received, to whom is the glory to bee rendred? Thou hast nothing of thy selfe but sinne, and sinne begets shame. What shame is it then to magnifie thy selfe in sinne ? Shall thine *Horse* or thy *Speare* save thee ? or shall the strength of an Hoast deliver thee ? Looke upon that vile *matter*, whereof thou wert made ! Poore dust and ashes was thy moulding ; and to dust and ashes must be thy returning. Is this cover of flesh, such a dainty thing to glory in ? Must not the beauty thereof turne to rottennesse and corruption : and the glory thereof sleepe in the dust ? Must not that faire front be pilled, and her beauty pillaged ? Must not those sparkling lights, which, sometimes made others prisoners

ners: or which made thy selfe
a prisoner by their wanton-
nesse, become Lodges, forlorne
Lodges for worms? Must
not that face, now so phantasti-
cally in-laid with *Love-spots*,
become an horror to the be-
holder? Must not every part
or parcell of that goodly piece,
that faire building, fall into
ruine, irreparable ruine? No-
thing then, poore *Pilgrim*,
canst thou find without thee,
wherein thou maist justly pride
thee. Looke inward then;
and see if thou canst find any
thing there that may procure
thee favour in the presence of
the Almighty, by approving
thee a fitting Instrument of his
glory. Ah me poore sinfull
wretch! what mountaines
of heavy-pressing sinnes doe I
feel; ever ready to sinke down
this surcharged vessel of my
soule!

soule ! I begun no sooner to live , then to love sinne. No sooner to breath , then breath forth the infection of sinne. The world receiv'd me no sooner for a dweller , then she admitted me for a sinner. Sometimes , indeed , when so much grace was given mee , I communed with mine own heart : and begun to examine my selfe what I had done , " what " works of mercy hast thou " performed ? what actions of " perfect obedience hast thou " expressed ? Bring forth that " poor man , whom for Christ's " sake thou hast cloathed . That " hungry-starv'd soule , whom " for his precious sake thou hast " relieved . Weret thou so " poore as thou couldst not doe " it ? Hadst thou not so much " as one fiddle mite , nor one " cuppe of cold water to bellow

on

“on Christ's members ! Blush ;
“O blush thou wretched Pil-
“grim ! Thou hadst change
“and choice of cloathes , and
“these in thy Wardroabe must
“lye rotting ; or to *Moaths*
“become feeding. Thou hadst
“oyle and meale in thy Pit-
“cher ; yea , thy store-houses
“surfeted of plenty : and thy
“wine-presses groaned in their
“fulnesse : yet must the hun-
“gry soule perish , rather then
“be relieved ; The thirsty die,
“ere hee bee refreshed ; The
“naked be utterly starved , ere
“hee be cloathed. Look then
“and take a full view of thine
“inward man ; and see if there
“be any thing in him,that may
“justify thee by him ! Sift
“and search him ; the more
“thou shalt discover him : the
“more thou shalt be ashamed
“of him. Whence then thy
pride ?

pride? whence thy vaine-glory? Resolve thy selfe to teares; fall prostrate before the Throne of grace. If thou have a desire to be like thy Saviour; love *humility*, it is the best badge of Christian honour. In whomsoever dwelleth the *pride* of life; that soule cannot dwell in Christ's love. These are severall lodgings; and are reserved for severall persons.

O my Redemer, give me a perfect knowledge of my present condition; that by it I may learne true humiliation. Let not the hand of the sinner move me, nor the foot of pride draw neare mee. Hee knowes not himselfe; that can bee proud: Obkeepe me from being proud, that I may know my selfe.

CHAP. II.

*How neither the Law of Nature
nor of Grace could call him
home from his wan-
dring course.*

THE wild Ass which runneth here and there, and snuffeth the wind in the wilderness ; was a tame and serviceable Creature, in comparison of me, a Runnagate to my Fathers house, and a most rebellious sinner. Wee account that Subject, who owes allegiance to his Prince, not fitting to live, if hee at any time practise against him : and worthily doe wee so account him. Woe is me ! what have I then deserved ? Many yeares are now gone and past, since I left my Fathers house ; since I divided my

my portion with Harlots; since I rebelled against my Prince ; that Prince of Princes. Meanes had hee made ; and sundry Messengers had hee sent to recall me. Hee opened unto me the *Law of Nature* ; and there hee shewed before my face, and unto my shame : what Justice and Temperance, what Moderation and Continence ; what excellent morall vertues appeared even in those who were Heathens , and knew no God. These onely pertak't some weake glimpses of a naturall light : They knew not what *Eternity* meant : nor where that *Heavenly City* was to bee found : yet hated these to wrong one another : or to doe to another what they would not have done by an other to themselves. These loved goodness without hope of reward.

Their ambition was only to bere-membred after death:or by their commendable lives leave to o-thers examples how to live. Yet were all their *virtues* but *splendid vices*; nay, meerly sin; because whatsoever is not offaith, is sin.

From these then, taking me by the hand, he brought me to the *Law of Grace*: Where he shewed me what wondrous things he had done for mee. How, though I was bound, infinitely bound unto his Majesty. Even by the *Law of Nature*, for my creation: in distinguishing me from all others; nay, in setting me above all others:& in giving me a command over all others: yet had it bin nothing to have created me, had he not likewise redeemed me: lost I was, and e-ternally lost:& he spared nothis own to make me one of his own. Nor had althis sufficed me: (for

(for everwas I failing and falling:) had he not likewise sent his Holy Spirit to preserve me from a finall falling. And now what heart so hard, whom these many benefits would not soften? And yet I (the more miserable I) carelesse of my owne state, or what may hereafter befall my poore sinfull soule, have not beene as yet either *allured* with his *mercies*, or *awaked* with his *judgements*. I had a *Law* in my *Members* that foolishly sent forth her *Prohibition* to stay *proceedings* in all other *Courts*. I applied my eare to the Cimball and to the Timbrell: I tooke my fulnesse of pleasure in sinne. No sense could take delight in any Object, wherein I strove not to satisfie her appetite. Thus did I transgresse the *Law* of *Nature*, and by that meanes made my selfe worse then an

Heathen. Thus did I reject
the motions of Grace, and so
dishonour'd the style of a Chri-
stian.

O my good Shepherd, call this
thy lost sheep now back from wan-
dering. Bring him to thy Shep-
fold, where hee may find plente-
ous refreshing. Write thy Law
in his heart. Let it be as a Front-
let unto his eyes; As a chaine to
his neck; As a bracelet to his
arme: Let him looke into it, and
as in a Glasse, correct himselfe
by it. O teach me thy Law,
that my soule may take
delight in it, and
live.

CHAP.

C H A P. 12.

He takes a view of the whole Decalogue, and he scarce finds in it one Commandement wherein either in part or in all, he has not beene a most grievous and wretched sinner.

VV Ho would not think it strange, that any one should forget what the very sight of himselfe might make him remember? I can neither looke upon mine bands nor feet, but their number and account might caute me to call to mind that sacred number which was delivered to Moses in the Mount. But admit I should lay this Holy Decalogue aside in mine owne house, my private family : yet when at

D 4 any

any time I come into *Gods house*, my very care cannot chuse but bring it to my memory. The view whereof is heavy to mee. For what one *Commandement* in all that *Decalogue*, which in part or in all proves mee not an high delinquent? A grievous Sinner, and what is worse, a slow Repenter! O when that Booke shall be opened; and my sinfull life compared to what is in it! when this marke of distinction shall be set over my head: *Behold the man and his workes!* O how full of shame and confusion shall I stand before that just Judge of the ten Tribes! when that Lord of Lords, that great God of Hosts, who is powerfull in revenge, when he sees the malice of men to abound; when hee shall shout in the clouds; when hee shall come

come openly ; when his fury shall break silence ; when round about him a fire shall burne, and in his presence a strong tempest shall affaile us ; when hee shall call the Heaven from above, and the earth to judge his people ; when (lo) before so many thousands of people, all my iniquities shall bee laid naked ; when before so many legions of Angels all my offences shall be opened, not only of my workes, but even of my thoughts and words : when before so many Judges, I, poore delinquent, shall stand, as have gone before mee in good workes ; when I shall bee put to shame by such as rebuke me, and by so many, as have given me examples of living godly ; When before many witnessses shall my conscience be convinced, as with their profitable in-

D 5 structions.

structions have admonished me , or by their just actions have left themselves for examples to be imitated by me. O in what case shall I then stand ? what shall I be able to answer in my owne defence? to whom shall I fly ? to what Court may I appeale ? It shall bee then in vaine for mee , to call for the Mountaines to cover me ; no place of priviledge from the Almighty. O what will become of mee, when all my offences shall be laid before me : nay , even those which I doe not now remember , shall bee presented to me ! For by a certaine divine power it shall come to passe , that every ones workes good or evill shall bee brought backe to our remembrance, and by the sight of the mind shall be seen with a wonderfull quicknesse : to the end , that

that knowledge may accuse or excuse conscience : that so all and every one may at once be judged. O my soule shake and tremble ! consider thy condition: with that heavy inditement that shall bring thee to confusione ! For whatsoever thou art now ashamed to confess, shall be then made manifest unto all. Yea , whatsoever in a dissembling manner thou seekest here to cover , shall then by that a-venging flame of Gods justice be brought to a fearefull censure. And by how much the longer God expecteth thy amendment , if thou neglect time, so much stricter shall bee his judgement, severer thy punishment. O, but wilt thou say, who can keepe the *Commandments*? This is an hard taske for flesh and blood. But I must tell thee, if thou have *charity*,
it

it will make thy *burden light*,
and thy *yoake easie*. If thou doe
thy endeavour, and with a pure
affection begge assistance of
thy sweet Saviour : when all
outward helps faile thee , hee
will be neare thee. Hee who
bore his Crosse for thy sinnes,
will nayle all thy sinnes upon
his Crosse. Hee who bad thee,
Doe this and live, will doe this
for thee that thou maist live.
Hee who commanded thee
that these things shold bee
done , will doe for thee what-
soever hee hath commanded to
be done. But this, poore Pil-
grim , thou knewst long since.
His goodnessse could bee no
strange thing unto thee : seeing
his *natural propriety* unto good-
nessse ; his *universall power* and
Omnipotence ; and his *specioll*
experience have not onely made
him knowne to thy infirmities:
but

but mov'd him to compassion-
ate thy infirmities. Both
willing and able is he to heare
thee; in the bitterness of thy
soule to cheere thee; in the
bed of thy sicknesse to cure
thee. And wilt thou yet com-
plaine, and say, " This yoake
" is hard; this burden is heavy;
" when he, who trode the Vine-
" press alone, will make thy
" burden light, thy yoake easie.

*O my sweet Saviour make mee
to take delight in thy Command-
ments. Ps. 119.54. That thy Sta-
tutes may be my songs in the house
of my Pilgrimage. Give mee the
feet of a Roe, that I may run after
thee. O draw me after thee, and I
will follow thee. Set before mee,
what thou hast done for me: so shal
the memory of thy Crosse, make
my burden light, and my yoake
easie.*

C H A P. 13.

*Hee examines himselfe touching
the first Commandement.*

Though thou hast not heard the *voynce* of the Lord with *Moses*: yet hast thou heard the *will* of the Lord from the hand of *Moses*: Thou hast heard how he was a *jealous God*; he would have none to pertake in his honour: nor share with him in what was onely due to him. He ha's told thee how he was *thy Lord, thy God*: and that thou shouldest have *no other Gods but Him*. Now lye thine hand on thine heart, and tell mee, Hast thou performed this? yes, wilt thou say, I was never so Heathenish as to worship any Gods of the Gentiles. It was his house I went unto: His Name

Name I did honour to. I joyed in the Supplication of Saints ; I went after no *strange Gods*: It was the *Lord of Hosts* whom I served : The *Lord of the whole Earth* whom I honoured: yet, tell me, were there no other *Lords on Earth* whom thou served ? yea, didst thou not make the very *Earth*, thy *Lord*, in preferring it before Heaven, and the hopes of a better life ? Whatsoever is by us, most loved ; that for a God is by us worshipped. Now, resolve mee, unhappy Pilgrim, wherein can more love bee shounē then in weakning and enfeebling our spirits with pursuit of what we love ? Now, compare thy houres which thou hast bestowed on the service of *Mammon* ; with those thou hast more happily employed in the Courts of *Sion* !

Hast

Hast thou not bestowed ten
houres on Earth, for one on
Heaven ? Nay, hast thou not
depended more upon those
Egyptian reedes, these *Helps on*
Earth, then those *Hopes of Hea-*
ven? Though thou wentst to
the Lords house : and with a
seeming humility cast thy selfe
down before him. Though thy
Prayers were mingled with
teares : and thy *weake devotions*
with lifting up of Eyes, and
beating of thy Brest, with other
seeming signes of humiliation:
yet was not thine heart there
wholly offered, where it see-
med to be present. For long
before hadst thou built a *little*
Bethel in thine heart : where
thou offered thy daily sacrifice.
And here didst thou erect a
Shrine of Gold for thy God.
Earth was thy Deity : thus in
the Chamber of thine Heart
didst

didst thou commit Idolatry.
For hadst thou taken him
whom thou professedst to serve
for thy God, thou wouldest not
have distrusted his providence,
but with an holy and heavenly
affiance relied on his promises.
Nay, hadst thou taken him for
thy God, thou wouldest have
served him as he commanded
thee: and with all thine heart
loved him, as he well deserved
from thee. Thou wouldest not
have suffer'd his *Members* to
have starv'd while thou surfe-
ted: nor his *Family* offaith to
have mourned while thou ri-
oted. Thou wouldest have had
the *staffe* of bread in readinesse
to support them, counsell in
store to advise them: all fitting
supplies in the time of their
necessity, to relieve them.
Meane time, thine heart was
more hard then the *neather Mil-*
stone;

stone; with a deafe eare couldst thou heare their grones: with a pittilesse Eye behold their teares. Nay, so farre were't thou from taking him for thy God, as thou fled to other Gods: chusing rather to lose God by abusing his ghdnesse, then to lose any of thy substance. The Wizard and the Southsayer must be visited by thee: the Witch of *Ender* must not lose her honour. Tell me, is this to put thy trust in God? Is this to have no other Gods before him? Is this the way to espouse thy selfe unto him? Is this in a true and religious way of obedience to serve him? No; No; thou canst not serve two Masters: *God* and *Belial*. Thou must put off the *Old man*, before thou put on the *New*. Thou must leave those *Groves* and *High places*, and in the lowest

lowest valley of an humble and contrite heart, come before God, and with the *penitent Prodigall*, throw thy selfe downe before him. — with — *I am not worthy to be called thy Sonne*: closing thy Supplication with this humble Petition: — *Lord, be mercifull to me a Sinner*. A Sinner! aye mee, a most grievous and hainous Sinner! One, who in the fatnesse of his heart has turned himselfe from *God*. One, who in the foolishnesse of his heart has said, *There is no God*. For hadst thou reteined in thee one thought of *God*, thou wouldest have trembled to have done that which thou hast done against the Majesty of *God*. Nay, whereas he has told thee, that there is but *one God*, and *him* shalt thou serve; Thou hast made to thy selfe many *Gods*: one to fullfill thy pleasure;

pleasure; another to advancethee to honour ; another for filthy lucre. Oh how can I remember this without heaviness of heart ! To leave him, who gave me beeing : To leave him, who is my portion ; without whom I have no beeing.

O my good God do not leave mee ! for what am I without thee : or what can I do unless thou helpe mee ? All the Gods of the Gentiles are Divels. It is thou Lord onely that hast made Heaven & Earth. Thou onely, O Lord, art my God. Those Gods who have not made Heaven and Earth, let them perish from Heaven and Earth : let Heaven & Earth praise that God who hath made Heaven and Earth.

CHAP.

C H A P. 14.

*His breach of the Law touching
the second Commandment.*

Bring forth thy golden Calfe, thy treasures of *Heret*; thy *Dagon*, thy *Moloc*. Tell me, hast thou not reared these *Idols* in thine heart ? These were but made of Gold and Silver : & these are the Metalls which thou doest honour ? Where the *treasure* is, there is the *heart*. Oh, upon how unworthy a Subject hast thou bestowed it ? Oh, that thou hadst razed those moulten Images, those graven Idols (too long engraven in thine heart) which thou so unhappily adored ! Oh that thou had seene into the vanity of this *painted Earth* ! What a folly it was for an unthankfull

thankfull people to set them up
a God in the Image of a Calfe
that eateth hay ? And art thou
any Wiser in thy generation ?
Of corruptible things, hast thou
made thy Gods ; and on those
who could not helpe themselves,
hast thou relyed. What
daily sacrifices hast thou offre-
red to those moulten Images ?
These kept thee awaking, when
thou shouldst sleepe. These
made thee fearefull to Dye :
These made thy thoughts stran-
gers to thy true God. *Oh how
bitter is death unto him that put-
teth his trust in his riches !* O
hatefull Idolatry, to be so un-
happily wealthy, as to make a
reasonable Soule to do wor-
ship unto vanity ! Gebazi
became a foule Leper, by ma-
king himselfe such an Idolater.
O my loose thoughts whither
do yee hale mee ? nay, to what
fearefull

fearefull conclusions have yee
already brought mee ! Reason
told mee, besides that weake
beamling of grace that darted
upon mee, that there was no-
thing in these but vexation of
spirit. How, the love of the
Creature took mee off from lo-
ving my Creator. How, bow-
ing to these so hardned my
heart, as it could finde no knees
to bow to heaven. O depart
from mee, yee workers of ini-
quity ! yee drawers of mee to
Idolatry ! In you have I found
nothing but vanity. Vaine in
your promises : but lighter in
your performances. Yee and
none but yee brought mee to
forget God, from whom com-
meth all good : and to fight
under *his* Banner, who was a
profest enemy to the Crosse of
my Saviour. But alas ! where
shall I turne mee ? where may
I fly

I fly for succour in this time of danger? I have fled from him who had comfort in store for mee : and polluted my Soule with spirituall Idolatry. It is best for mee to leave my selfe, and to leane on him who gave himselfe for mee. My Soule is of too precious a price to be left to such a keeper ; as will betray her to her enemy for a moments pleasure.

O my sweet Saviour receive thou mee into thy bosom. Decline my affection wholly from adoring these Moulten Images of worldly vanity. Let me imprint thee my crucified Iesu in my heart : so shall I ascribe all honour to him whom I love best, my blessed Redeemer.

CHAP.

C H A P . 15 .

*His transgressing of the Third,
in prophaning Gods name.*

Vile Worme ! filthy dung !
Sinfull dust ! darest thou
prophane his *name*, at whose
voice the Mountaines shall
quake & tremble ; at the breath
of whose nostrills the high
hills shall be melted ; the moun-
taines shall be laid levell with
the valleyes ; the whole foun-
dation of the Earth shall shake
and be removed ? And yet, un-
happy Pilgrim, thou feared'st
none of these things. Thou
went'st on in *Disbonouring* his
Name : nay in minting new
Oaths, as if the reprobate had
not already found out enow to
dishonour his Maker ! And
these thou held'st a great grace

E to

to thy discourse : For the imaginations of thy deceitfull heart were so set on mischiefe; as thou heldst *Deepe Oaths* the breaths or accents of a brave spirit : the strength or sinnewes of any discourse. This made thee consort and keepe company with the *Dames* of the time (for with this title are they highly pleased) to suck from them this profane venom : this spawne of the most odious senselesse Sinne that ever the Divell suggested. Senselesse indeed ! For there is no one Sin which either one way or another affords not some vaine delight unto the Sense : whereas this Sinne is so senselesse of any such Object, as it onely affrights the Conscience. Afright ! yea, and worthily may it affright. Seing, Gods judgements shall never depart from the Swearer's

Swearers House. Stand amazed, poor miserable Pilgrim, while thou hearest this ! Put thy selfe in the Ballance : and tell mee, whether during all these dayes of thine unhappy pilgrimage, thou hast not practised this Sin? Sometimes in deceiving thy Brother with subtile Contracts : binding the value of thy *commodities* with an Oath, to enforce him to beleeve what thy Conscience told thee was not true. Sometimes in thy *good resolves* ; calling God to witnesse that thou hast fixed thy resolves on this, and if God please, thou meaneſt to effect it ; and thou wer't perſwaded that it would please God that it should be effected : meane time thou either weakly failed in what thou intended, or else never meant to performe what thou fo ceremoniously vowed.

E 2 Again,

Againe, how earnestly hast thou sworne, and herein *taken* his blessed *name* highly in *vaine*, that thou wouldest not sleepe till thou hadst revenged thy selfe of thine Enemy? And far more constant wer't thou in pursuit of this ill, then in performing' ought that was good. How deepeley hast thou vowed, to procure thy pleasure: which enjoyed, how carelesly were thy vowes regarded? with what coldnesse rendred? Thou hast read how such prophane Transgressors as these, should be *taken away* from the *presence* of God, never to see his *face*. And yet for all this, wouldest not thou lose the glory(inglorious glory)of one Oath for the forfeit of such a prize. Not one part or Member of thy glorious Maker, thy sweet Saviour, but must bee
piece

piece meale rent, torn & divided
to have thine hatefull humour
satisfied. That precious Head
that was with thornescrown'd
must bee affresh pierced ; That
precious Side which was with
a Speare pierced, must be againe
wounded ; Those broad-sprea-
ding *Armes* so cruelly racked ;
Those pure *Hands* so pittifullly
nailed, must be anew opened ;
Those humble *Feet* which
were so unmercifully bored,
must be againe pounced. Every
wound must be revived ; all his
sorrowes renewed. O unwot-
thy Wretch, what hope canst
thou have, that he will look
on thee in mercy, who hast so
cruelly renued his wounds, and
increased his torments with
thy prophane Oaths and hate-
full Blasphemy ? How maist
thou thinke to hide thy selfe
in those Wounds which thou

hast thus aggravated with thine impiety ? Was it not sufficient for thee once to have pierced his *Head*, his *Side*, his *Hands* and his *Feet*, & with thy crimson sins to have ingaged his precious Soule to death , but thou must be every hour crucifying him with new Oaths, hatefull curses, sinfull imprecations ? O what maist thou think will become of thee ? What hope, what helpe in the depths ? He cannot choose but turne that *Head* from thee which thou hast so dishonoured ; that sweet and lovely *Face* from thee which thou hast so buffeted ; that precious *Side* from thee which thou hast so wounded ; those immaculate *Hands* from thee which thou hast so nailed ; those beautifull *Feet* from thee which thou hast so bored. And now, whither

ther wilt thou fly ; seeing there
is no refuge for thee, neither in
the *Mountaines* nor in the *Val-*
leyes? Nay the Depths shall not
cover thee from the Sight of
his Majesty. Thou mightst, in-
deed, have found a Resting
place in the *holes* of the *Rock* :
but they are shut from thee by
reason of thine impenitency.
O wilt thou in this case, this
fearfull case and condition, suf-
fer thine head to take any rest ?
O wilt thou abuse those sweet
Motions of Grace, and become
worse and worse the nearer
thou art to thy Grave ? Wo is
mee for thee, for I must suffer
with thee: and receive the *wa-*
ges of sin for inuring my mouth
to Oaths, and inthralling thee
my poor Soule, to the reward
of shame !

O my mouth, how apt haft
thou beene to learne an Oath;

E 4 before

before thou hadst well learn'd
to *speake* ! Often hadst thou
in thy *Mouth* to dishonour
him : seldom in thine *Heart* to
meditate of him. O how un-
seemly will his praise sound in
thy *polluted Lips* ? how dry
and unacceptable thy devot-
ions from so *corrupt an heart* ?

O my good God look not
upon mee as I have beene ; but
as I resolve hereafter by thy
grace to bee. Cleane thou mine
Heart and my *Mouth* : that
with the one I may *believe unto*
righteousnesse : with the other
I may *confesse* my Sinns, with
the good things which thou
hast done for mee, unto *Salva-*
tion. Let onely *yea, yea, and nay,*
nay, be in my communication :
whatsoever else is of *Sin*, unlesse
it bee before a *Magistrate* to
witnessse a truth.

O my

O my Maker keepe thou my Tongue, for it is a slippery member: So direct it, that it may utter nothing but to thine honour.

CHAP. 16.

His dishonour to the Lords Day.

May not God bee serv'd with his owne? May not he who appointed Sixe dayes for the use and service of man, reserve one for the more peculiar service and worship of himselfe? It is not much that he hath required of thee, and what service ha's hee received from thee? In the very beginning, after God had created man, bestow'd upon him his owne Image; and put him in possession of a World of de-

We are before all others, to bestow Holy dayes in pious works and religious wayes.
Aug. Sup.
Psal. 32.

Lights in one Garden ; one Edens; He gave *Adam* a command, a strict command, and upon a great forfeiture. Yet became Man soone disobedient : no long time in the Garden, till a convicted Delinquent. Now behold ! as of all those Trees *Adam* was but of one restrained : So of all the dayes in the Weeke, there is but one which God hath for himselfe reserved : yet neither that, nor this must be observed. Thou needest no Arguments to perswade thee that the *Sabbath* is morall; being so far from making it *Evangelicall*, as thou didst make it thy day to satisfie thy lusts. At best, thou thoughtst thy self well employed that day, if thou bestow'd it upon sight of a Wake, a Morris dane, or the sociable frequent of an Ale-houle. Yet had it beeine better for

for thee to have digg'd, then
have danced; to have plow'd, then
so to have unha~~ve~~How'd this holy
Day the Sabbath. How carefull
wouldst thou be of observing a
profane meeting : where God
was never remembred but in
Oaths ! Such merry Meetings
might not be forgotten : the
end whereof was to forget
God and his Judgments : and
if it were possible, to put farre
from them the evill day. But as
the fumes of drinke begot for-
getfulness in the Evening : so
the sense of sinne begot bitter-
nesse in the Morning.

O my God ! one Day, and
but one Day ; and must thy
command's be neglected that
one Day ? Was there no day
for thee, thou profane Pil-
grim, to commit sin with gree-
diness ; to follow thy loose
lusts with eagernesse ; nor to
slaye

slave thy selfe to all filthinesse, but that very day, that peculiar day which God had ordained for his owne honour : and wherein his Sanctuarie should be made the house of Prayer ? Was this the way to make thy handyworke to prosper , or give a blessing to thy Labour ? If at any time, thy occasions, not of necessity but pleasure sollicited thee ; thou held'st it no scruple of conscience to dispence with the *Sabbath* ; thou wouldest crave leave of God, nay thou wouldest take leave against the expresse will and warrant of God. Neither must occasion of profit nor pleasure suffer least neglect for Gods honour.

But admit, either through want of employment or feare of Presentment thou repaire to the Temple. How didst thou behave thy selfe there? Did not thy

thy irreverence and neglect of his Worship bring thee to that passe, that thou went' st forth with an heart more unsanctified then thou cam'st in? Was not thine heart wandring in the World, while thy body was at Church? Did not the houre seeme long unto thee, whilst thou wer't thus uad devoutly busied in this thy enforced Practise of Piety? Yes, yes, unthankfull Pilgrim; thou knowest this too well. No houre could be more tedious then so employed; how then could that *stonie Soile* of thine *Heart* bee fructified? how could thy *seuered Conscience* bee edified? Better had it been for thee, not at all to come to it; then by this thy repairing to it, thus to propheanc it.

O God of Sabbath! O God of rest!

rest ! who hast ordained thy Sabbath the type of our rest : Make mee to know that it is thy Day, which I am to observe ; and thy House whereto I repaire. Thou hast sanctified thy Sabbath; Sanctify me likewise for thy Sabbath. Thy house is an house of Prayer ; in my Lipps let there be praise : in mine Heart, Prayers : and make thou pure the viol, that it may more acceptably poure forth those odours of her Prayers.

CHAP. 17.

Hee confesseth how this bloody-issue of sinne streamed forth likewise into a breach of the Second Table; and first of disobedience to his Parents.

Promises of long life, prosperity and successe in the World,

World, are and have been ever
perswasive Orators to the care
of a Worldling. Long life is a
comfortable thing to a World-
ing ; because hee, who settis
his rest upon the World, ex-
pects small comfort after this
present World. Had there been
no further hope of future hap-
piness, this very promise of
long dayes might have brought
thee to Obedience. But alas,
this was the lowest of my
thoughts, the least of my cares.
I desired in mine Heart to be
the Master of an estate before
Nature would allow me it. I
took my portion, and went
away into a farre Countrey.
And there I plaid the riotter,
till I became a miserable Beg-
ger. Then, and never till then
did I consider what I had
done. For by this time had I
forgot my Fathers House : So
long

long and so sweetly had I been lulled in the Lappe of Sin. But having now reap'd the fruites of my *Disobedience*, I begun to have a remorse of Conscience: and to have some small sensible feeling of repentance. But never till such time as I had fed freely of those empty huskes of vanity : and found my selfe so miserably poor as if I return'd not back to my *Fathers House*, I might of necessity perish, there were no remedy. Nay, I must to my shame confess it, that such was my *disobedience*, and so crooked my will amidst my greatest necessities , that this my aversion from evill and conversion to good,rather proceeded from want of meanes then sincerity of will. For had my *Portion* continued, the ~~arme~~ of Sin had been nothing shortned. And yet had my want brought

brought mee to this naturall consideration ; as to thinke with my selfe what *Parents* were ; What benefits I had received from them : how they had done for mee what I could never possibly do for them. How Creatures endued onely with sense by a naturall instinct , bore that tender love and obedience to their *Parents*; as in their age they foster'd them: on their wings they carried them : desiring rather that they themselves should perish, than their *Parents* suffer, which gave a being unto them. But these Considerations onely floated upon the Waters of mine heart, they never sunck. A naturall pronenesse to obey the Lusts of my Flesh , hung such heavy poizes on the Wings of my Obedience,as they kept me from mounting: desiring rather

to

Ciril. Ba-
sil. Homail.
8. & 9.

to dye then wholly to leave my rebellion. Thus was I never weary of transgressing, till my transgressions became weary of mee. Neither was I sensible of what *disobedience* meant: till I was brought to a Consideration of it through want. Wo is mee ! How could I promise to my selfe *length of dayes*, when I had disfieled my selfe of that *promise* by my *disobedient wayes*? How could I be lesse then rejected of my Father in Heaven; who had borne my selfe so disobediently to my Father on Earth ? How could I look for an *inheritance*, falling so desperately into all *disobedience* ?

O my deare Lord , to whom Obedience is better then Sacrifice ; call mee now home unto thee ! Let me no longer run on in my

my rebellious Course. Like a
Childe that feareth to be beate,
let mee tremble at thy judgments.
Like a Child that flyeth into his
Fathers lappe, let mee kisse thee
for thy mercies. Correll mee, O
Lord, but not in thine anger, for
how shall I stand in thy displea-
sure ? O I know, as there is no
Sonne, whom a Father will not
correll with the rod of his love:
so is there no Father who has not
a desire to deliver his Sonne. Cor-
rell me, O Lord, as thou art my
Saviour : oh let it never be in
thine heavy displeasure.

Aug. Med.
39.

C H A P. 18.

His contempt of the Second, in his
practising mischiefe against
his Neighbour.

O Ne may commit murder,
and shed no blood. The
very

very thoughts of our hearts may become Conspirators against our Neighbour , and so wee *murder* him in our desires. Caine slew his brother *Abel* , which made him turne Runnagate, by flying from Gods presence. O how often have I *slaine* my brother in conceiving cruell thoughts , which reflected upon his life , fame and substance ? O how often have I in mine heart wished a sudden end unto mine Enemy ! And yet I was perswaded, hee was not well prepared for death when I wished this unto him ; so as my desires were bent to *murder* him both in soule and body, by wishing him so sudden and unprepared a death in his departure from the body. Yea , I will confess against my selfe, and with much bitterness of heart , will I acknow

knowledge it ; that neither rich nor poore have beeene freed from those *murdering* imaginations, which my corrupt heart had secretly nursed. For if he were rich, I *murdered* him with *Envy*. And in this act, not only him, but my selfe. Wasting and eating up my owne marrow : consuming my owne strength, and falling away with a languishing desire of others ruine. Againe, were he poore ; I to my power *murdered* him : by holding from him the *staffe* of *bread*, when I might have relieved him : by grating and grinding the face of the needy : by oppressing him injuriously : by laying heavier burdens on him then hee could beare. O how can I remember these, and sinke not downe with the horror of them ? Can I think, that just God who heares the Orphans

phans cry, and bottles up the
Widowes teares, will not a-
venge himselfe of these things?
Can hee tender his *little ones*,
& not revenge himselfe of those
who make a prey and spoile
of his *little ones*? O no, my
Lord, I know my guiltinesse is
not hid from thee: Nay, I know
well thou hast thy Bow ready
bent, and thine Arrowes in thy
Quiver to shoot at the malici-
ous and evill doer, even at him
that is of a subtile and deceit-
full heart. How then may I
make my peace with thee?
How may I find favour in thy
sight? what shall I bee able to
answer for my selfe against
those my many Accusers?
While here one proves how I
sought his *life*: and with many
bitter imprecations discovered
my malice unto him. Ano-
ther accuseth me with impeach-
223
ing

ing his *good name*, that precious perfume of every good man, The third of his *Substance*, saying that my wishes were often that he might be reft of it, or it of him : or that I my selfe might enjoy it with the losse of him. Thus like a cruell and bloody *Nimrod*, have I hunted for blood : And though I did not actually shed it , yet in desiring it, and not seeking where I might to prevent it, I cannot plead lesse then that I am guilty of it. Now my fact is so foule , that should I with the poore condemned Prisoner , demand my *Booke*, I could not hope to have the benefit of it; yet there is a *Booke* , wherein I have read what may afford mee much comfort by it: *At what time: soever a sinner doth repent bine of his sinne from the bottome of his heart, I will put away*

away all his wickednesse out of my remembrance, saith the Lord.

It is the Lord that hath said it, even he , who as hee is gracious in his promise , so is hee faithfull in his performance. Hence is my trust ; that though my sinnes be as red as scarlet ; the blood of the Lambe will make them white. Though my garments bee all red as those who came from Bosro : my Saviour has in store a white roabe for me. As white as the snow of Salmon shall my soule be made , though she be now soil'd with the leprosie of sin. Yea , but dangerous wounds require longer cures. My afflicted conscience tels mee that I have grievously sinned against his sacred Majestie , both in quantity and quality. I have not had God before mine eyes: the pathes of righteousness were

were estranged from me. Those sinnes which with such greedinesse I had committed, had sent forth their cry to the clouds : they were of no inferior nature, but such as derogated highly from the honour of my Maker. What may I then expect, but that those *Viols* of his wrath should be poured forth even to the bottoome : if hee did not looke upon me with his eye of fatherly compassion ?

It is true, my deare Lord, it is true ; No sinner ever exceeded me in number and nature : yet comming to thee with an humble contrite heart, receive me, loving Father, for one of thine. Though my sinnes might justly make a partition wall betwixt my soule and thee my sweet Spouse, for ever ; yet hast thou promised to be a Saviour to every penitent

F sinner.

sinner. O Lord looke upon
me in thy mercy, for my soule is
sore vexed within me !

C H A P. I 9.

*His Contempt of the Thir'd,
in playing the Wanton.*

I S it time to feast , and play
the Wanton , when the Flood
is comming ? Every houre
ushers me to my Grave, yet am
I still farre off from receiving
the motions of Grace. Woe is
me, that my Dalilah has rob'd
mee of my strength ! What a
long time of youth did I lead ;
as if that Spring would ne're
have done ? How strongly ,
nay how strangely have I beeene
taken with a whorish behaviour ;
as if there had beeene no well-
beseeeming beauty but what was
accom-

accompanied by impudence ? How often have I taken delight in the countenance of a strange woman ? How desirous have I beeene to take ; how ready to bee taken ? That Belone could not open, nor in her opening discover the feature of a womap, which my wanton eye did not fixe on. Forbidden fruit and stolne waters were ever sweetest. Lightnesse had got such possession of mee, as were it in action or discourse, there was nothing which took mine eare more, or made the houre lesse tedious. I had read how that the *Adulterer* and *Whore-monger* God would judge. How, that the pleasure of fornication was short, but the punishment of the Fornicator eternall. And sometimes I had the grace to consider with my selfe what thing this *Eternity*

was. And the more I began to consider it, the further I was from it : yet I found it to bee such a thing as admitted no end : and yet I unfortunately made a forfeiture of it for a moments pleasure. Pleasure shall I call it? no ; that cannot be properly called a pleasure but a torture, which dams the soule for ever. I found the deceitfulnesse of this sinne : with what resolves I made hourly, to become a true and unfeind Penitent ; never to returne to my vomit. I consider'd how a continent soule was the *precious* treasure ; how God would not dwell in that heart that was infected with this sinne. All this I applyed to my heart ; but alas , how long did it remaine uncorrupt? No sooner was there an occasion of temptation offered, then

my

my vaine heart quite forgot
what shee had resolved. The
thought of *Eternity* was pre-
sently choaked with an hap-
leſle desire of enjoying what
was lighter then vanity. Woe
is me that any *reasonable soule*
should bee so deluded ! That
neither the promises of a bet-
ter life, nor the shame of this
present life could decline mee
from working such iniquity !
I found how all bread was
sweet unto the *Adulterer*. How
none was more estranged from
his love, then whom hee was
bound most to love. Thus I
perished with open eyes : for
I knew well how the *Harlot*
would bring a man even to a
morsell of bread. How her paths
were full of deceipt ; and how
her foot-stepps led unto death.
And I understood how there
was nothing to be compared

to a *virtuous Woman*, and what felicity I enjoyed in such a Choice. With what pious Obsequies I solemniz'd her Funeralls; whom I once enjoyed: with what purposes I entertained to remaine a constant Widdower, after such time as I was deprived of her. Yet, though ripenesse of yeares had nipp'd in mee the blossoms of youth: nay, though age had writ deepe furrows in my brow, yet found I youth enough in my doating fancy. For I am ashamed to think with what an unbecoming lightnesse I encouertred a strange face. How soone I could gather by the wandring motion of her eye, the disposition of her heart. Thus in my declining age begun I to renew my acquaintance with light love: and to practise that which

which did least become me. So dangerous is the custome of sinne, when it has taken full feazure, or possession of the soule.

O my sweet Iesu, cleanse me from my secret sinnes; and give mee grace to remember these things with heavinessse of heart: Let me goe all the day mourning: and with teares of hearty contrition, move thy tender heart to compassion. O cure this bloody issue of my sinne! apply unto my bleeding wounds a present cure: As thou lookest upon Magdalcn, and made her an holy Saint of an hainous sinner: so looke upon mee with the eye of pitty, that I may finde thee in the day of my visitation. a gracious Saviour.

C H A P. 20.

*His breach of the Fourth, in his
cunning defeating of his
Neighbour.*

MY conscience hath oft-times told me, and woe is mee that I remembred it not, how there were many other kinds of *Theft*, besides purloyning, or imbezling of my Neighbours goods. In defeating him of what was due unto him : nay, in finding what I knew to bee his, and not restoring it unto him ; this, even this convinc'd my conscience of guilt, and that I was a Robber of him. These seeme but light sinnes ; and of such easie digestion, as they seeme no sinnes at all. But these must not be forgotten, for they are writ

writ in his Booke with a pen
of steele, and are not to be wi-
ped away but with the soft
Spunge of his mercy.

I have often thought , out of
the foolishnesse of mine heart,
that privily to take away , or
defeat any one of small toyes
or trifles, as I accounted them,
was no sinne , becausel they
were of small or no weight :
whereas if I had knowne the
quality of sinne aright, I would
have confess that it was not
the value of the thing, but the
intention of the heart that
made the sinne : It skils not
much, whether the substance
be vile or precious , which is
unjustly prosecuted , or injuri-
ously required , so as the affec-
tion bee to either of these e-
qually corrupted. Though they
be of different dammage in re-
spect of him from whom they

are words

F 5

are

*Fern.
Med. 11.*

*Aug. in
Confess.*

are taken, yet bring they equall detriment to him , by whom they were taken. O with what sighes, with what teares did that devout Father bewayle his breaking into an Orchard , though hee was then a Boy, and therefore pardonable? These are now so easily dispenc'd with , as they are held but tricks of youth. But hee could cry forth , in the anguish of his spirit, *I have had a desire to perish , O Lord , I have had a desire to perish.* O how the sense of sinne makes the least seeming sinne appeare heavy ? O what may I thinke of my selfe , who have gloried in these things ! A graine of sand though it bee light , yet much sand laid together will press us. And a drop of water though it be light , yet many waters gathered together may drownc.

drownē us. O what heapes of
finnes (and those no small
iands) have I raised, with those
Giants , as if they had beene
Mounts to menace heaven ?
So I might cunningly make a
prey of the poore ; and colour
my sinne with faire pretences :
I had mine end , farther I sought
not. It was the eyes of men
that I feared , I tooke no com-
passion of others misery ; nei-
ther were mine eyes on him,
who is the Avenger of the
poore and needy. I perceived
likewise in these *Tents of Ke-
dar* , where I was too long a
Sojourner ; how there were
other *thefts* and of an higher
nature , being such as stopt up
boldly to the Altar ? And these
were *Symoniacall Contract's* :
and I understood how no *thefts*
were like these *holy thefts* for
gaine , nor yet detected of lesse
guilt.

guilt. Conscience was made a thing of equivocation. Rich *Donations*, according to their name, seem'd to be *given*, but they were *sold*; and that so cunningly, as if the *Conscience* had beeene as senselesse of sin, as *Man* was of himselfe, it might have past with impunity. And in the perusal of these, mee thought I could have brookt well to have beeene sharer: but in these I was no actuall offender, though much against my will, for I was no impropriator. In impairing likewise, the fruits and offerings of the Church, I had a desire to have an hand, albeit I knew this to be taxed for a great offence by the Prophet, and such as God did highly hate. *Will any man* (saith he) *rob God?* yet *ye have robbed me:* but *ye say,* *wherin have wee robbed thee?* *In tithes and offerings.* Whence

Malac. 3.8.

Whence hee straitly chargeth them to bring all manner of *tithes* unto his *store-house*, that there may bee *meat* in his house. By this I understood, that there was a *Snare* to the *Man*, who devoured that which was *holy*. Yet while the *Snare* was in readinesse, I went on in my wickednesse. When I saw a *Thief*, I run with him; nay, before hee practised that trade, I could tell him; that as to *digge* would bee a *rou'e*, and to *beg* a *shame*; so to take where opportunity gave way, would shew a brave spirit. Thus was it not sufficient for mee to perish alone, without drawing others into the same ginne. My life became their line, which being crooked, brought them to as untimely an end. Thus did I see, and seeing fall, and falling bring others to bee sharers in my fall.

9

Prov. 10.
25.

O my gracious Redeemer, as thou looke with the eye of pitty upon the good Thicke; as thou rewarded his late conversion, and shord confession with the promise of a Paradise, a place of endlesse consolation; vouchsafe to cast thine eye upon mee and save mee. The Kingdome of Heaven suffereth violence; let it be my holy theft to lay hand upon it: to suffer all things for it; that as thou sufferedst all tormentes to procure mee, so I by suffering with thee, and for thee, may enjoy thee in it.

CHAP.

C H A P. 21.

*His breach of the Fifth, in sup-
pressing testimonies to mit-
ness a truth, or subor-
ning witnesses to
maintaine an
untrueb.*

Never was there sinne of
higher quality, that ad-
mitted more impunity. Wher-
as I might have performed an
office of Christian charity, in
giving testimony before a Ma-
gistrate to settle my Neighbors
estate; or in clearing his good
name; or in vindicating his
caule from a powerfull injuri-
ous Adversary: were it in my
selfe or any other, I have la-
boured to suppress the testimo-
ny; clost with the worser
party; and so for mine own ends
strength-

strengthned an injury. Or if this failed, being so well practised in evill, I would not stick to *suborne witnessesse* to main-taine an untruth: and by false oathes to *suppresse* a truth. And yet I thought, with my selfe, who could bee safe, if such hatefull Agents could be safe? if it were sufficient to accuse, who would be found innocent, yet whether it were for *gaine* or *spleen*, or to purchase a pow-erfull friend; Truth must bee put-courtenanced, because pri-vate ends were made to bear it.

The excellent speech of that Heathen might have wrought much on me, for it well de-servyd to be ever printed in my memory; who, when his friend came unto him, desiring him to take a false oath in a cause of his which highly concern'd him,

him, made answer : you must, said hee, beare with me, I cannot shake hands with truth so easily. There are many friends to be gotten if I lose you : but if by *forswearing* my selfe I lose the favour of God, I cannot get another, there is but one God.

I had heard of the fearefull judgements likewise of many false Accusers, suborned witnesses, and hatefull Suborners, what miserable ends wbesett them ; how they were discarded from the company of all good men ; how they were to ware some badge or marke of distinction, that every one might know them, and knowing abhorre them. Yet was this path so much bette, as I could not but think, that there was some gainefull thing in it, or else it would not be so much frequented

πολλοι

πολλοι

φιλοι,

εις και

μορος ο

θεος.

quented. And the common Road was ever held the *nearest* and *securest*. And so indeed, I found it ; the *nearest* to destruction : and so little *safe* by *being secure*, as my security brought me to the brinke of perdition.

Indeed I tooke occasion sometimes to talke with my selfe (whom I ever found my greatest foe) and by communing with mine owne heart, to sift & search my selfe throughly how I stood affected. And even in the breach of this Commandement I thus reasoned. " Tell me, Pilgrim, dost thou know what in this case thou oughtst to doe; and shall the follicitancy of a powerfull friend prevaile so farre with thee, as to bring thee to doe what thou oughtst not to doe ? Hast thou not to doe ? Hast thou not a friend within

" within thee , whose favour
" thou art to preferre before all
" friends without thee ? And
" will not this deare boosome
" friend of thine , thinke
" much , that either for love ,
" hatred , dread or reward , thou
" shouldest despise her , nay sell
" her ; and by this meanes make
" thy nearest friend thy Accu-
" ser ? And I begin to inquire
what friend this might bee !
And I found right soone how
it was no other then my *Con-*
science ; who , howsoever I
bore my selfe to her , would
deale faithfully with mee ; and
justly as I had deserved at her
hands , either accuse or excuse
mee . This was likely enough
to have wrought some good
effect upon me ; but alas , world-
ly respects made me forget my
best friend . So as shee , who
should have stood in the gate ,
and

and spoken for me, is now become mine Enemy.

Sweet Jesus, thou against whom so many false witnessess stood up, to condemne thee; vouchsafe to be a witnesse for me, that I now hate what sometimes I so unhappily loved; and intend to love what I sometimes undeservedly hated. To witnesse a truth, were it for my deadliest Foe; and to upprell an untruth, were it to the prejudice of my dearest Friend.

Deare Lord, be thou my defender against the Devil, my great Accuser!

CHAP.

one yarke to telle of his new

Chap. I.

newe yarke to telle of his newe

His dis-esteme of the Sixt and
last, in coveting what was an
others; and desiring to increase
his owne with the losse of others.

Foolish wording, thineown
experience had not long
since told thee, and thou
mightst have remembred it,
had not thy folly so deluded
thee; how touching the world,
he had the least part in it, who
had the most of it. Againe, he
had the most command over
it, who with most indifferency
used it. To love it, was to be
drowned in it: to leave it, was
bravely to neglect it, and in
that neglect amply to be sup-
plied by it. Where as such as
be worldly, are ever labouring
of a Dropsey. The richer they
are

are in estate; the hotter they are in pursuit. These see, and yet they will not credit their own sight, what a very small portion of Earth must suffice them! How their thirsty and unbounded desires must be then brought to a strait, a very strait compass! And these things I oft times considered ; wondering much at the vanity of men ; that knowing how their mouths were to be filled with gravel, how any thing could in reason be so deare unto them, which should choake them.

Bern Med.
17.

And yet casting mine eye upon my selfe ; I found ver-
y well how I was one of
this List. One that could scatter his owne like a prodigall
rioter : and catch at an others
like a covetous Miser. One that
could bee content that his
Neighbours providence should
main-

maintaine his riot. One that had a dangerous leering eye after his Neighbours Wife ; or more then a moneths mind to his maid ; or to such a parcell of ground which lay fitting for him ; or to some of his Cattell ; and these, even any of these, could he find in his heart to enjoy without returning satisfaction for them.

It is true, very true, that the Story of *Ahab* is old in respect of *time*, but new in respect of daily *practise*. Every day shall wee find an *Ahab* borne ; every day a *Naboth* dye. His Vineyard must occasion a breach betwixt him and his Land-lord. He must forego it, or loose his life that owes it. The anger of a Great man is violent. His will is his Law : his inferiour must bend or break. If the plot lye neare him, it becomes an

eye-for~~e~~ to him. Hee will either buy it, or come any way by it that he may enjoy it. O how can I utter this without remorse? How may I endure my selfe when I heare these things? These are they which wound mee, for like poysonous Arrows they stick in my flesh; neither can I answer one for a thousand. How strong have beene my desires in shedding my owne bloud? What dayes have I spent in carefull carking, painfull toyling? What nights in cunning compassing, watchfull contriving how I might come by my purpose? These cares made sleepe many nights a stranger to mine eyes. And yet this my affliction seemed sweet unto me; such was the strength of an inured misery. O my Soule, how tedious wold one of these houres have seem'd

feem'd, had it beeene employed
in casting about for that inher-
itance which shal never perish!
Alas ! what could I imagine,
that this earthly Tabernacle of
mine should never be dissol-
ved ? That my indirect wayes
should never bee brought to
judgment ? That God had for-
gotten the poor ; and that he
would not revenge their
wrongs to my shame ? yes,
Lord I consider'd this, and the
more my sinne : for I sought to
put away thy *judgements* farre
from my memory ; not to think
of them lest they should startle
me. Thus was their doctrine
deare unto me, who sought to
sow pillows under my elbow. To
fatten me in my transgressions,
with a *tuffe* God seeth not. But,
O Lord, holy and just, thine
eye is ever over mee : and thine
ear is not shut from mee ; nor

from those who cry for vengeance against mee.

This it is which causeth mee to walke heavily all the day long ; to chatter like a *Craine*: and with much affliction of spirit to poure forth my complaint to thee my Lord and my God. O when I remember, how cunningly I sought to winde mee into the acquaintance of my Neighbour; how smoothly I gl ozed with him; what court'sies I offer'd him, meerly to surprize him, & make my selfe a gainer by him ! how I seemed to esteem me least, what I prized most, that so my practices might be suspected lesse ! How I could easily dispence with any indirect way, so I might by it be brought to mine owne end ! How I neglected no time to fit mine owne turne ! O while I remember these

these things, I am utterly cast downe ; there is no breath in mee; my flesh faileth mee ; and my strength decayeth within mee. For I know, Lord, how thou hast these things in thy remembrance; and if thou deale with mee according to thy justice , there is no hope for such an incorrigible Sinner ; he is lost, he is lost for ever. And yet, Lord, there was a little *Zacheus*, whom thou calldest from the Receipt of Custom ; and, no doubt, who knew the World, and how to make gaine in the World ; who left his Calling for thee ; climb'd up into a Figtree to see thee : and came downe speedily from thence to receive thee : and that he might more fully confirm the love unto thee, divided his goods ; that hee might wholly reserve himself for thee.

*O deale so wicke mee, my sweet
Saviour, that of a Covetous
Sinner I may become a true
penitent Convert, in bestow-
ing the small remainder of my
dayes to thine honour.*

C H A P . 23.

*Hee takes a view of those Seven
Spirituall workes of mercy :
and acknowledgeth his failings
in each of them.*

THOU hast taken now a full
view of those two Tables,
delivered by God unto Moses;
by him to us. And thou canst
not, to thy great grieve, finde
one, the breach whereof may
not justly accuse, nay convict
thee. Goe on yet a little fur-
ther, and thou wilt find thy
selfe ever worser and worser.
Tell

Tell mee, doest thou hope to receive mercy? Thou doest well to hope; for without hope, the heart would break: but what hast thou done that might become so acceptable in his sight, as may bring thee in a full hope or assurance of receiving this mercy at his hands? Thou knowst well, that wee are to *worke out our salvation with feare and trembling*: That, not unto him that cryeth, *Lord, Lord*, but for him that *doth the will of his Father which is in Heaven*, is the place of blisse prepared. For if *workes* be the *fruits of faith*; to make a fruitfull faith thou shouldest apply thy selfe to bee plentuous in good works. Thou knowest, how the barren *Fig tree* became accursed; how the barren *Wombe* in the old Law was held accursed. *The Pharisees*

riees Prayer, because it bore more leafes then fruit, was rejected. The Publicans Prayer because it bore more fruit then leafes was accepted. Love is the fulfilling of the Law. Now, what argument is there of the love wee beare him: if wee have not a longing desire to doe that which may please him? The proofs of our love unto God is to doe such works as are acceptable unto God. Now, he has already told thee, what *Works* may best suit thee; and such as may move him to take most delight in thee. And these are those *Seven workes of Mercy*. Now, take a little time, before time leave thee, to examine thy self impartially; what a kind of proficient thou hast beeene in these. Whether thou hast not so carelesly borne thy selfe towards God in performing

ming them, as thou maist worthily acknowledge thy failings in each of them.

O Lord open thou mine heart :
and geve mee understanding in
all things : let mee open mine
heart unto thee, and poure my
selfe forth before thee : and suf-
fer mee not to flatter my selfe
in my transgressions, lest I pe-
rish eternally. Thou hast pre-
pared mee the wayes wherein I
am to walke : O Lord make my
wayes streight before thoes : and
so water mee with the dew of thy
grace, that I may bring forth
fruities of repentance plente-
ously.

C H A P. 24.

Teaching the ignorant.

B
Ring forth that Scholar
whom thou hast brought
up in Christ's Schoole. Whom
hast thou fed with the milke of
his word ? Whom hast thou
seen carried away with the
blast of every vaine doctrine,
and hast sought to reclaime
him ? whom hast thou at any
time perceived to bee ignorant
in the principles of faith , and
hast taken paines to informe
him ? whom scismatically af-
fected , and thou laboured to
convert him ? whom sediti-
ously minded , and thou sought
to compose him ? Hast thou ta-
ken pitty of thy Brothers igno-
rance , and brought him to a
knowledge of God and him-
selfe

felſe with the ſpirit of mecke-
neſſe? Nay, haſt thou taught
thine owne family: and by
thine owne example wained:
them from folly? O no, poor
Pilgrim, theſe things haue been
farre from thee. It is for thee
rather to confeſſe, how many
from the light of the Gofpel,
thou haſt brought into igno-
rance. How many thou haſt de-
ceived with a pretended zeale.
How many thou haſt brought
from the knowledge of the
truth, by intangling them in
errors; falſe opinions; ſtrange
doctrines. O how many haue
come unto thee to receive in-
ſtruction from thee; or to bee
ſatiſfied in ſome ſcrupule, wher-
in thou miſtſt haue done an
offiſe of charity, if it had pleaſed
thee: whiſt thou, regard-
leſſe of thoſe wounds of a
troubled conſcience; either ap-

pliedst no cure at all unto them : or else uncharitably left them intangled in more doubts then thou found'st them. And was this the way to teach the ignorant : in corrupting rather then correcting the delinquent ? In perplexing rather then resolving the truly Penitent ?

O my best Master, looke downe upon mee with the eye of thy favour ? I know well I might have brought many unto thee, which by my loose life, and false doctrine I have drawne from thee. O teach me thy Law, that I may not onely learne it my selfe, but teach others by the patterne of my selfe, to love, live and delight in it.

C H A P. 25.

Correting the delinquent.

AS it is humility first to examine ones selfe : so is it charity to correct in an other, whatsoever he holds corrigible in himselfe. Gods Law is the Glasse , which will present to us every blemish that is upon the face of our soule. Wherin we are ever charitably to consider, and acknowledge too , that whatsoever troubles our Brothers eye, is but a *more*, compared to that *beam* which is in our owne. But say, unprofitable Pilgrim, wherein hast thou done this Second spirituall worke of Mercy, to *Correct the delinquent* ? Nay , rather hast thou not cherished him in his finnes : and told him they were

were none, when as they pierc'd the clouds, and came up with a strong voyce even into the presence of God ? Hast thou not *blessed* the wicked in his *evill wayes* : and mov'd him to make a league with his transgressions ? Yes , Lord , yes ; yet not unto all , have I done this. For some there be whom I have *corrected*, nay *censured* rather then *corrected*. For my desire was to have their sinnes published to their shame ; to have their good names taken away ; to have them houted at in the street, which tasted more of *detraction* , then *correction*. For this I did not with the spirit of mecknesse , as I was commanded : but with the spirit of fury or indignation, which brought them to bee rather hardned in sinne then reformed. But I must confess , I offen-

offended farre oftner in the former then in the latter. I meane in humoring sinne ; either to make me more endeared to them : or else for feare lest the very like sinnes should bee found out and reproved in mee by them. So as my owne guilt made mee to palliate their sin.

Deare Lord, I know well I have often sinned herein : I have stood in feare to reprove the transgressions of others, and therefore because I Author of their death : because that poyson which by crying against, I might have expelled, I have not expelled : in humoring those which I should have corrected. Nay, what was more : I conceived indignation, against all such as reproved me for my vices : so as, those have I hated, whom I ought to have loved : and whatsoeuer distasted or displeased me,

I de-

I desired earnestly that they shalld
not be. O forgive us these. And
make me henceforth such an Enem
my to all vices, as I may correct
my selfe with an impartiall
sharpenesse: Others with the spi
rit of compassion and meekenesse.

C H A P. 26.

Counselling the indigent.

Counsell to the poore and
need y , is as a receipt unto
the sicke , in the time of his
extremity ; what availes a Me
dicine unapplyed ; Phyficke
unministr'd ; or counsell un
imparted ? I have known such
as were destitute in this kind ;
how with teares in their eyes
they importuned my advice
and I had it in readinesse , but
would not minister it : because
hee

hee was poore and despicable
in the eye of the world ; that
befougt it. And alas, was this
the cause ? Hadst thou beene
well advised, thou wouldest ra-
ther have given it, because hee
was poore and succourlesse that
did request it. For consider thy
owne poore condition (hard-
hearted Pilgrim) and in what
case thou standest. How thy
good and gracious God, should
hee not looke downe upon thee
with the eyes of his mercy, and
take pitty on thy poverty, what
might become of thee ? Into
what straits has thy soule beene
brought ? how dry, & desolate ?
how weake and disconsolate
have bin thy flaggiring resolvest ?
How fainting and heartlesse
have bettie thy hopes ? Foes
thou hadst without thee, feares
within thee ; not the least
beamling of comfort shone
upon

upon thee. Yet for all this, thou foundst a faithfull Counsellor to advise thee; a gracious Comforter to refresh thee. And yet thou quite forgotst all this, when thou sawest thy brother in necessity. He complained to thee how hee was wronged, and it lay in thine hand to redresse it ; but thou wouldest not be seene in it. Thy Counsell at least thou mightst afford it, but thou denied him it : or which was worse, so advised him in it , as might rather hinder then further him in the pursuit of it.

*Gracious Lord, in whose brest
are layd up all the treasures of
knowledge and wisdom : and
from whom are all the Counsels
of the wise ; direct mee in the
wayes of life ; remove from mee
the wayes of death. Give mee a*
soft

soft and meek spirit, that I may use
all good meanes to bring home
those that are wending ; to
strengthen those that are stan-
ding. To helpe the succourlesse :
comfort the comfortlesse : and to
afford my best Counsell unto all,
according to their severall neces-
sities. O my deare Lord, pardon
me for the neglect of this duty,
and make me to redeeme the same
with a cheerfull constancy.

CHAP. 27.

Comforting the afflicted.

A S Affliction is the meanes
to bring man to the know-
ledge of himselfe ; so gives it
occasion of trying the Charity
of an other. Who is hee , that
was afflicted, and I comforted him
not ? Now answer, poore Pil-
grim,

grim, if thou canst, to this Interrogatorie. Hast thou at any time applyed comfort to the afflicted? nay, rather hast thou not rejoiced in his affliction: or with one of *Jobs* miserable Comforters, increased his affliction? Hast thou plaid the part of the *Levite* or *Samari-*
tan, when thou foundst him wounded? Didst thou poure the balmie of thy best comfort into him? Didst thou support him in his weaknesse? O no! though before the time of his affliction I profest my selfe his friend: and upon all occasions would be neare him: yet when hee fell from what hee was, I shrunke from what I profest; my countenance begun to bee changed towards him: And was this to comfort the Afflicted? was this to bind up his wounds?

wounds? was this performing
the office of a friend? Did I
to this afflicted soule, as I desi-
red to bee done unto? Had I
not sometimes felt the bitter-
nesse of an *afflicted spirit*; even
in mine owne bowels? And
then I roared out--*O--a trou-
bled spirit who can heale?* And
yet God in his due time com-
forted mee, expecting that the
like should be done by me. But
no sooner was I set on my feet,
then my corporall cure stript
me of all spirituall care, I
dranke wine in bowles, and
applyed mine eare to the sound
of the Harpe; I stretched my
selfe on beds of Ivory, fatning
my selfe with the delights of
vanity, but never sorry for the
Affliction of my brother *Io-
seph.*

*O my deare Lord, deale not
thus with mee: for I perish, if
thou*

thou turne away thy face from me. I have beeene in heaviness, and thou didst comfort me ; bring me to a fellow-feeling of an others misery : that I may mourne with those that mourne, and par-take with them in their affliction : for so shall I receive comfort in the day of my visitation.

C H A P. 28.

Suffering injuries pati-

I Have often thought
I selfe, how I never more ne-
ly resembled my Saviour , then
that very day wherein I be-
came a sufferer. And yet so
strongly had flesh and blood
wrought upon me , as I found
nothing more hard to digest
then an injury. I left my Pat-
terne, and runne into the world:
Where

Wh're I found revenge playing
her part , crying, *No peace, no
peace.* And I became one of
her Followers. Offences re-
ceiv'd I weigh'd above their
quality; but done, I could lessen
them smoothly. So partiall a
Friend was I to my selfe ; so
violent a Foe unto others. Wee
usually account that beast the
strongest , that can beare the
greatest burdens : meane time,
wee hold him the weakest that
has a back to beare the greatest
injuries. But alas, what mat-
ter makes it what foolish flesh
account him ! Hee is not for
Gods presence , who will not
possesse his soule in patience. And
canst thou speake this , proud
Pilgrim , and not tremble ?
Dost thou call to mind what
unufferable dishonour the Lord
of lords suffered for thy sake ?
what mockings , what spit-
tings,

tings, what buffetings, what whippings, what reproachfull torments hee suffered that thou mightst bee free? yet what did his innocence answer for it selfe but in silence? And yet for all this, thy blood must bee inflamed, if the least occasion of distaste be offered; thy reputation cannot beare it; thy spirit must not so be baffalt.

Poore passionate worme, what a stirre is this thou makest with thy selfe? pray thee tell mee, who made thee thine owne revenger? O doe not rob him who made thee, of what is due unto him, and what is estranged from thee! Oh, but this *Revenge* has bee ne no stran-
ger to me. That day nor night past not over me, wherein since
kept mee not company: and with her pressing urg'd mee to
requite an injury. Shee dictat-
ed

ted to mee what a disgrace it
was for a man of quality to
beare an affront from any: how
these would live, when I were
dead, and leave an aspersion on
my Grave. These, and such
as these made me forget God:
and to take out of his hand
what was due unto him.

O thou avenger of the needy,
raiser of the humble, and puller
downe of the Mighty; let it bee
never said of mee, that I have
sought to rob thee of thy glory.
Revenge is thine, and thou wilt
repay it. Be it so, Lord; and
may hee be taken in his owne snare
who seekes to prevent thee in it.

O may the presence of my
crucified Saviour, make me be-
come a patient sufferer, as thou
has still do toward us poor
sinners, and I trust of **CHAP-**
TER **THE** **THIRTY** **OF** **THE** **BROW-**

C H A P. 39.

Forgiving Offences heartily.

VVhat a dangerous thing
the *Memory* is, when
made a *Reteiner* of injuries !
This caused that noble Heathen
to desire rather how to learne
the art of *forgetfulnesse* then the
art of *Memory* ; because hee
remembred more things (mea-
ning of *offences* done him)
which hee desired to forget ,
then ever hee forgot what hee
desired to remember . This
very case is mine : I have suf-
fer'd , but not comparably to
what I have made others suffer .
I held the *offences* done me so un-
supportable , as they were a-
bove the power of flesh and
blood to beare . Reconcil'd I
would not be unto death ; for
death

death I pretended easie to such an injury. So as, though by continuance of time, and interceed of friends, I might seeme in some sort to coole ; all that their perswasions could bring mee to was this : I wotild forgive him, but never forget him. I would ever have an eye on him : nay, rather if I at any time met him, I would ever have mine eye from him. My heart was not with him. Neither could I with patience (such was my malice) speake unto him. And was this to forgive offences heartily ? O how could I looke upon the Image of God in him, and forget my selfe so much towards him, as not to vouchsafe to cast a good countenance upon him ? Vile wretch, what might become of thee, if God in his justice should so deale with thee ! was there ever

offence done by the most profest enemy, that may be compar'd to those which wee daily doe to his divine Majesty ? O no ! How is it then ? Must hee both *forget* and *forgive* ; and thy rancour such, as thou wilt only *forgive* but not *forget* ? O poure thy selfe forth into a Sea of teares ; be so farre from not *forgiving* offences, when thine enemy does begge it ; as thou dost *heartily forgive* him before hee begge it.

Deare Lord, this I resolve to doe ; but weak are my resolves if they be not assisted by thee ; O give mee then in these holy motions such constancy, as in the remembrance of thy love unto mee, I may forget offences heartily : and so receive remission of my sinnes at thine hands in the day of mercy.

CHAP.

CHAP. 30.

*Praying for his Persecutors
fervently.*

His Lesson was taught me by my Saviour, when amongst others hee suffered for mee the worst of all others. When the feares of death compassed him; when nothing but sorrow and heaviness accompanied him; even then, when his Persecutors deserved least, shewed he his charity most. *Father forgive them, for they know not what they doe.* Thus did hee excuse them from malice, imputing all they did unto ignorance: so full of compassion was hee, even in his greatest anguish. Now, resolve mee, poore Pilgrim, wherein hast thou shoun thy selfe an

H 2 obe-

obedient Scholler to such a Master? wherein hast thou observed this Lesson? Hast thou prayed for them, who sought to make a prey on thee? Hast thou wished from thine heart, that he might ride on with honour, who sought thy dishonour? Nay rather, hast thou not cursed, where thou shouldst have blessed? Hast thou not reviled him who wronged thee: nor sought to impeach his fame who wrought mischiefe against thee? yes, yes unhappy Pilgrim; none could bee more ready to inflict, than thou to requite. To pray for them, or to performe any office of charity in behalfe of them; was so farre from thine intention; as thou accounted it rather an act of weaknesse, then devotion.

Deare

Deare Father, this I consider
and with griefe of heart confesse
my selfe herein a founle transgres-
sor. Sweet Iesu, thou who prayed
for thine Enemies, teaching us
to doe the like for such as should
persecute vs, give mes grace to
doe good to those who doe evill unto me ; to love those that hate me ;
to forgive those who trespass ag-
ainst me ; to spare such as offend
me : and to pray for all such as
persecute me ; and that with such
fervency , as my prayer may bee
accepted in the time of their ne-
cessity.

CHAP. 31.

He takes the like view of those seven corporall workes of Mercy ; and acknowledgeth likewise his failings in each of them.

FROM the view of those *Spirituall Workes of Mercy* ; in every one whereof thou hast found thine infinite failings , descend now , poore Pilgrim , to those *corporall workes of Mercy* , necessarily required of every Christian , to make him of a bond-man to sinne , a Free-man and a Citizen . But alas I much feare mee , that my desires have been so long allied to earth , nay laid in earth , as these *Workes of Mercy* are estranged from my knowledge .

Truth is , poore Pilgrim
that

that I am, I have obſerved theſe
Workes neglected, with the rea-
ſons from whence ſuch neg-
lect proceeded. For, taking
my Survey of all conditions :
I found here one, who, priding
himſelfe in his *youth*, beſtow'd
ſo much time in company, as he
reſerved no time to thinke of
Workes of *Mercy*.

Another I found taken with
his owne *beauty*; who tooke
ſuch content in looking upon
himſelfe, as hee had not one
ooke to beſtow upon his needy
Brother. Another was ſo rich,
and ſo devoted to that worldly
Idol, as it was death to him to
afford one crumme of comfort
to relieve him that was diſtreſ-
ſed. Another, as one *distrustfull*
of Gods proviſence, refuſed to
performe all offices of charity,
fearing his too much bounty
might bring him to poverty.

Another I might heare presuming of Gods mercy ; and flattering himselfe with--*Tush God will be mercifull.* Though wee should forget what hee hath commanded us , hee will not forget to performe what hee hath promised us . Another seeing the whole world set on mischiefe ; and how the simple and innocent were most scorned , to avoid the *scorne* of the foole , hee scornes not to become such a foole as to follow the haunt of the wicked . Lastly , I might find an other of so soft and delicate a condition , as these *Workes* of *Charity* were too sharpe and full of *austerity* ; this man would take no acquaintance of them , lest hee might become enfeebled by them . And such as these in thy Survey on earth hast thou seene and observed ; but pray thice , poore

poore Pilgrim, all this while
that thou observedst others,
was there nothing thou couldst
find in thy selfe? Sure I am,
thou oughtst to have endeavoured
with all thy power, and all
thy knowledge to know thy
selfe; for farre better and more
ludable had it beene for thee to
know thy selfe, then by negle-
cting and forgetting of thy
selfe, to have knowne the
course of the starres, the
strength of herbes, the com-
pletion of men, the natures of
all inferiour creatures, with the
experience and knowledge of
all heavenly and earthly things.
For better is a simple Swaine
then a proud Philosopher. I ga-
ther by thy owne words, thou
hast been a notable Observer;
but wherein hast thou shewne
thy selfe an able Professor?

Bern. Med.
5.

H 5. O my

O my Lord, I know not what to answer. I stand at thy Barre, and have nothing to plead for my selfe. O nely deare Lord, I must confess to my shame, I have sinned, I have sinned. Not one work of Mercy, but I have either wholly negleeted, or not performed as thou haft commanded. O Lord, impute not my sinnes unto me, lest I perish everlastingely.

CHAP. 32.

Feeding the Hungry.

Thou hast heard read the parable of *Dives* and *Lazarus*; and thou condemned the hard-heartednesse of *Dives*, that rich Glutton; who, amidst those various dishes of his, would not afford some few Crums,

Crums, some poore fragments from his well-furnish'd Table, to feed a poore hunger-starv'd Begger : And upon re-view of that story, concluded him justly damned, for suffering his needy Brother to perish, while he surfeited : So as his very dogges might partake, what poore Lazarus could not get. Nay, this hungry Begger received more court'sie from his dogs then from their Master : For they *licked his sores*, wheras from *Dives* hee received no comfort, no succour.

But now tell me, unhappy Pilgrim, may not I say to thee, as that Prophet said to *David*? *Thou art the man.* Didst thou never see thy poore necessitous Brother *hungry*, but thou hadst compassion of his poverty? Didst thou goe to thy *Crusé* to refresh him with *oyle*: or to thy

thy *Barrell*, to make him a
Cake, that hee might walke in
the strength thereof, and not
die? Nay rather, hast thou not
suffered him to cry at thy gates,
till his very bowels earnd
within him; and thou wouldest
not heare him? Hast thou not
bestow'd more liberally upon
the proud *Actor*, then on thy
poore *Brother*? Nay, hast thou
not sowne so lavishly thine ill-
bestowed fortunes upon the
Brothell or Stage, as thou hast
left nothing to give to the poor
mans boxe? Hast thou not suf-
fered some of Christ's owne
Members to perish for want of
food? And didst thou not un-
derstand, how so many as thou
suffered thus to bee starved,
when thou mightst relieve
them, so many hast thou mur-
dered, and thy blood shall an-
swer for them.

O my

CHAP.

O my Lord speake for me ; for
Shal I say I have not done this? my
Conscience will torment me if I do,
and say I am a Liar. I confess,
Lord, I confess, I have not fed
the hungry : but rioted wantonly,
fearing my selfe in noise orne se-
curity. O give mee heaceforth a
soft and compassionate heart: that
I may truly suffer with my poore
Brother in his necessity : and out
of that store wherewith thou hast
blessed me, ever reserve a portion
for the hungry. I know Lord,
that thou art the Avenger of the
poore. For if Lazarus begge a
Cruse, and may not have it : Di-
vers shall crave a drop, but not re-
ceive it. O cloath my soule with
compassion, that shee may avoid
that fearfull condition! Nay, I
never saw any hungry begger, but
take pity of him for his sake,
whicheof he is a Member.

CHAP. 33.

Giving drinke to the thirsty.

IT is wonderful thou shouldest not remember thy poore *thirsty* Brother with one cup of cold water, when thy cup flowes over so plentuously, partaking of Gods bountie in so ample a measure. Thy custome has beene to rise early in the morning, and to gather thy Companions together, and to drinke till your eyes grew red, and to put away farre from you the evill day in jollity and pleasure. Meane time, those very *Snuffles* which your excesse procured, would have beene sweet drops to many poore *thirsty* soules, who for want of drinke have fainted. O but I can ghesse why thou, who thus riotest in thy delights, decaying thine health with healths; art

so forgetfull of thy *thirsty* Brother. Deep drinkers are ever of the shallowest memories. But I must tell thee, that a day will come (and fearefull will be that day) when, howsoever thou now with full cups and loose company removest these things far from thy memory : all these neglects, uncharitable neglects, shall be presented before thee. Then thou wilt find none with a light song to spend a serious houre. Sulphur and brimstone will be then an unsavory portion : And yet this must be thy portion : because thou abused the good creatures of God ; in bestowing them on wantonnesse, that might have ministred relieve to others necessities.

Gracious Saviour, thou who in thine extreme thirst, hadst no better drinke given thee then Gall and Vinegar, which when

when thou hadst tasted, thou
wouldst not drinke, perceiving the
malice of the Iewes to be such, as
it raged even to thine end. Give
me grace to remember the state of
my thirsty Brother. To abhorre
all surfeiting and drunkennesse,
and to be helpefull to the Saints,
as well out of my scarcity as a-
boundance.

C H A P . 34.

Harbouring the harbourlesse.

THe Pilgrims Harbour, is
a Christians Honour. Mild
Moses, loving *Lot*, faithfull
Abraham were excellent pat-
ternes of this duty. Some of
these received *Angels* in the
habit of *Strangers*. That chari-
table widdow would have a
bed-stead for a Prophet. This
I know.

I know well thou approvest,
for even thy selfe art here a *Pil-*
grim upon earth : sojourning
up and downe in this vale of
misery ; wholly *harbourlesse*,
unless some take pitty of thee.
For the very best that lives herte
upon earth , has only a place of
sojourning , no place of *abiding*.
Wee come unto our Inne , and
the next morning we are gone.
But let mee returme to thee ;
and now in good fadnesse tell
mee , hast thou to thy power
performed this Office of chari-
ty ? Hast thou received such
poore *barbourlesse* Guests as
came unto thee ? Hadst thou
a lodging for them, in the time
of necessity ? Took'st thou de-
light to conferre with them ;
to minister what was needfull
unto them ? was their sight
deare unto thee , and that for
his sake who made both them
and thee ? O no ! me thinkes
thou

thou hangs downe thine head, as one who acknowledg'd himselfe guilty. Thou canst not find one of this sort, to whom thou hast shewne this *Work of Mercy*. Others indeed, there are, to whom thou hast given free hospitality ; entertaining them cheerfully : and inlarging thy bosome unto them in all offices of court sie. But these were none of Christ's poore ones ; These were none of his little ones. These were none that stood in need of any such favour. These, if their hearts would have serv'd them, might as well as thy selfe have performed these good offices : and with a liberall hand supplied others necessities. And was this to harbour the harbourlesse ? Christ himselfe was an example unto thee of great poverty : for whereas the *Birds of the ayre*

ayre had their *nests*, and the foxes
their *holes*, yet had not hee a
place whereon to rest his *head*.

Now thinke with thy selfe
how memorable that worke of
Magdalen was , in pouring her
boxe of precious oyntment
upon his head ; how commen-
dable that devout office of *Io-*
seph of Arimathea was,in beg-
ging the body of our blessed
Saviour ; in embalming it, and
bestowing it in a new Sepul-
chre ; what an happy occasion
little *Zacharus* had, in receiving
him and giving him *harbour*.
And if these were such good
and acceptable Offices to the
Head, they cannot chuse but
have their reward, being with
a single and sincere heart done
to his Members.

*Deare Saviour, may it be mine
honour to be hospitable to my
poore*

poore harbourlesse Brother. For I know whatsoeuer I doe to one of these little ones, I doe it unto thee. And what can I doe lesse then serve thee with thine owne? For what have I that I have not received from thee? Bee it then my Crowne, to give harbour to those needfull ones of thine which thou shalt vouchsafe to send unto me: may I lodge them in my boosome for the love I beare thee: but this I cannot doe unlesse thou give mee a liberall heart, that I may more plenteously abound in these good workes of Charity.

C H A P. 35.

Cloathing the naked.

G O into thy Wardrobe (proud Pilgrim) and see if thou findest not there two Coats.

Coats. Both these are not thine; thy *naked* Brother has a property in one of them. Bring it forth then unto him, and *cloath* him: for if thou keepe it from him, and he perish, thou, and none but thou didst starve him. But this little moveth thee; so thou maist observe the fashion: follow the vanity of the time, and pride thy selfe in these borrowed beauties, thou little carrest how thy *naked* Brother fares. Change and Choice of ralments hast thou in store for thee: and these must bee cut, flashed and indented: as if thy very Garment had committed some foule crime, and were for an *Anatomy* begged. Neither is there any hope that such light *Minions* as thou comfortest with should take any pitty of their *naked* Sister: having so little pitty on their owne *naked* brests,

brests, laid open to winde and weather, to catch a deluded Lover. Good God; how much are the use of Cloaths inverted, from what they were first intended ! For at first Cloaths were made to keepe out accidentall cold, and to hold in naturall heat. Whereas now they are made to let in cold, and to keepe out heat. O I must tell thee, delicate Pilgrim, that from top to toe if thou meet thy poor Brother destitute or unprovided, and thou hast in store to supply him, and yet doest deny him, thou art a falle Brother in defeating him of what is due unto him. For that very Garment which thou sufferest to Moath-eate in thy Chest; those very shooes which thou sufferest to rot; are none of thine, but the shooes and Garment of thy poor Brother:

yet

yet rather then thou wilt render him what is due unto him, thou canst bee well contented that they both rot together.

And now tell me, base slime, what art thou, being in such pretious Apparell trimmed, but a Sepulchre outwardly dawbed, and inwardly withall corruption filled? But what shalt thou bee in thy Grave, when thou art stript of all that outward varnish and worthless grace, which made thee so seemingly compleat on earth? Nay, what will become of thy poor *Soule*, that must then suffer for giving so much way to the pride of her *Maid*? What will shee bee able to answer, when her poor starved Brother shall come forth, and in the presence of an all-knowing Judge, there witness against thee, how thou hadst *Meat*, & would

wouldst not feed him ; Drinke,
and wouldst not refresh him ;
Lodging, and wouldst not harbour him ; store of *Raiments*,
and wouldst not cloath him ?

O my sweet Iesu, answer for mee ; for I am dumbe. Thou hadst but one Coat, and it was without Seame, to signify thine unity : and for this did the Souldiers cast Lotts, to discover their avarice or envy ; put upon mee the robe of Charity, that I may rather strip my selfe and become naked, then suffer any naked Member of thine to goe from my door uncloathed.

CHAP.

CHAP. 36.

Visiting the Sick.

There can bes no greater mercy showne in all those outward Workes of mercy, then in this one which is exercized in the service or ministry about the Sick. For in this is both the *hungry fed*, and the *thirsty refreshed*. This receiveth Christ as if it had beene done unto himselfe, when hee hung upon the Crosse, and said; *I thirst. Whatsoever yee have done unto one of my little ones, yee have done it unto mee.* Likewise, yee cloath the naked, when yee cover the Sick. And yee harbour the harbourlesse, when ye make the Sick mans Couch ready for him to lye in. And yee visit the Prisoner, when yee comfort

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the Sick imprisoned by meanes
of the bonds of his infirmity.
Lastly, yee performe the pious
office of *burying the Dead*, inclozing
thoile dayes of his infirmity, with the discharge of
so holy and solemne a duty.
Thus by *ministring to the Sick*,
wee performe all these *workes*
of mercy. Yea, that this mini-
stry unto the Sick, excelleth all
other Workes of mercy and de-
votion, may bee thus proved.
For in Workes of austerity or
religious discipline, wee are
said to serve God in the suffe-
ring of one Sense, or one Mem-
ber. As in abstinence, wee
serve him, and suffer for him in
our taste ; in Watching, in our
Sight ; in course raiment ; in
our Couch ; in Silenee, in our
Tongue, in loathsom stenches,
in our smell, in dolefull noise,
in our Eares, and so of the rest.

Whereas,

Whereas, in Workes of charity in ministering to the *Sick*: First, our *Eye* serves him, in watching over him; and sometimes in seeing fearefull visions; in recompence whereof the glorious vision and divine Sight of God shall bee showne unto Man in Heaven, for the Charity hee bore to his Saints on Earth. Secondly, our *Smell* in feeling noisome stenches. Thirdly, our *Eare*, in hearing passionate words, grones, Sighes & extremities. Fourthly, our *Touch*, in handling and raising the *Sick*. Fiftly, our *Taste*, in abstaining from our usuall repasts for their attendance. Sixtly, our *Tongue*, in comforting them. Sevently, our *Feet*, in running up and downe for them. Eightly, our *whole Body*, in labouring diverse wayes for them.

Now, tell mee, delicious Pilgrim (for I know a Worke of such rigour has closed, harshly with thine humour) hast thou beene ever in all thy time serious, in performing this holy duty ? Nay ; I see thee blush, and freely confess, when at any time thou camest into a *Spittle* or *Lazarellu* ; thine *Eye* could not endure the sight of an old Ulcer, nor thy *smell* that Savour ; nor thine *Eare* their clamour ; nor thy *Touch* any poor diseased Member. Nay, thou turned'st away thine *Eye*, thine *Eare*, nay, every Sense, lest they should offend the delicacy of thy Sense : who, though thou wer't made of the same Mould, and subject to the like infirmities : yet wer't thou so lightly touched with them, as thou either fleyted them, or with a cold indevout Pray-
er,

er, said God helpe them, without affording one small Crumme of comfort unto them.

O my deare Lord, I know all this to be true : and how can I expect that the Head shoulde either love mee or look upon mee, when his Members were so leathed by mee ? O my good Samaritan, binde up this wound : and powre the Balme of thy saving Grace into it, that it rankle not. Give mee a ready hand to minister to the Sick ; a tender heart to compassionate his griefe : in words to comfort him : in works to succour him, in all necessities to be helpefull unto him.

C H A P . 37 .

*Visiting and redeeming
the Captive.*

D^eest thou desire to see such Sights as may rightly improve thee? Such as may bring thee to a more perfect view or discovery of thy selfe, lend mee thine hand ; and I will lead thee to such a place as shall do this ; by presenting before thine eyes, an Image of the World : and a Picture of thy selfe. An Image of the world shadowed in the Embleme of a *Prison*.: and a Picture of thy selfe in the Embleme of a *Prisoner*. Looke about thee, and thou canst not chuse but finde variety of Objects to put thee in mind of thy imprisonment. Boultz, Shackles,

Shackles, Fetters and Manacles. Sins of all sorts, spreading in every part or member of the body; to make thy bondage more miserably heavy. The wayes of iniquity are those *Boulets* and *Shackles*, which needs must load thee: for what greater weight then the burden of iniquity? Thy Lusts and concupiscences are those *Fetters* and *Mannacles*, which needs must restraine thee: for the too much freedome of thy body, has abridged thy Soule of her liberty, and confin'd her to live in lasting slavery.

But look upon the Prisoner! Hast thou at any time with comfort in thy Mouth, and relief in thy Purse, come to *visit* him? Hast thou laboured with a part or portion of thine owne Substance to *redeeme* him? O no! with what a careless eye,

stony heart, empty hand hast thou past the very door of that Prison, where thy poor Captive Brother lay on the cold ground, comfortlesse, succourlesse, and more miserable in his lodging then if hee were harbourlesse? thou hast heard in thy Fathers dayes, how devoutly many Men and Women were dispos'd in distributing a great part of their estates, and freely bestowing it upon the *redemption* of one *Captive*: so deare unto them was the liberty of a Christian. But these are either hid from thine eyes: or what is worse, thou fallest with open eyes: for long may thy Brother *Ioseph* live *imprisoned*, before thou visit him; long time *afflicted*, before thou comfort him: long time *intraled*, before thou redeeme him.

Deare

Deare Lord, though I bee a
Prisoner and have quite forgot
my condition; never so much as
opening to my poor Captiv'd Bro-
ther the bowells of my compassion;
yet shut not thine eare from the
voyce of my Complaint. O my
Lord, though I heard not them,
heare thou mee: and make mee
henceforth more ready to commu-
nicate to their necessity, for the
love I heare thee. My whole life
is a Captivity; O my joy, as thou
haest redeemed mee, so conduct mee
to my native Countrey. O how
can I sing my Songs in a strange
Land! yet my desire is to sing of
thee: for in thy due time wilt thou
give mee a delivery out of all my
troubles. Out of the depths will
I cry unto thee, for thou hast had
ever an Eare unto my misery.

C H A P. 38.

Burying the Dead.

BVt sure thou would'st not neglect this clozing duty, though thou camest short in performing all other offices of charity. Thou hast taken so much paines as to *bury thy dead Brother*: for even the very Heathen have performed this with due solemnity one to another. Nay, even those, who all their life long were at deadly enmity, were it but only for Neighbourhood, would not be failing in this Christian duty. And yet thou canst speake little or nothing to it. For resolve mee but in this one short question: Hadst thou never any poor Neighbour dying neare thee: and that so poorly as his whole

whole substance would not discharge his Mortuarie ? Nay, hast thou not seene the very Corpes of thy departed Brother arrested, and uncharitably stayed ; who, though he had pay'd his debt to nature, yet must receive no *buriall*, till his poor Corpes ha's discharg'd his debt unto his Creditor ? And hast thou sought to satisfy his hard hearted Creditor, that those due funerall rites might be performed to thy Brother ? Nay, hast thou not even in the City, when a black Cloud of Pestilence hung heavily over it : when they fell on thy right hand and on thy left : when thou mightst behold the late populous and freely-frequented Streetes covered with grasse : the very walls cloathed with Mourning : hast thou not even then, I say, neglected this duty :

ty : seeking with powders and perfumes to put from thee the evill day : and in deepe healths to drench downe the remembrance of debt, death and danger : and with a forgetfull Evening to close thy dayes distemper ? Nay, hast thou not beeene sometimes employed in Campe service ; where the murdering Ord'rance made no difference of persons : where nothing but fire and fury raged; nothing but slaughter & horror ranged; nothing but dolefull voyces of dying Soules resounded : while breathlesse Carcasses lay here & there discatered, but un-interred: & didst thou play the good Centurion ? didst afford thy charitable hand , after their Warrs , to bring them with peace to their Graves ? Didst thou performe these pious offices in any place, to purchase to thy

thy Soule the glad promises of peace? O no! Thy care was for one; and so thou mightst secure that one, small care was taken for the rest. O how this selfe-love dryes up the fountaine of charity! O hadst thou but never so little laine aside this love to thy selfe; thou wouldst have shwon more love unto thy Neighbour, and therein more true love to thyselfe!

It is true, Lord, it is true; this love to my selfe made me forgetfull of all others but my selfe. O lessen this love in mee, that I may more plentuously increase in all offices of Charity! O give mee a charitable hand, a cheerfull heart; that I may henceforth have a care to see those holy duties performed, which I have so long time neglected. Be they Spirituall or Corporall, let their due discharge,

charge be my Memoriall. But, holy Father, first prepare mee; that I may become better fitted for every distinct duty. As first in Spirituall duties, give mee facility in Teaching the Ignorant; Affability in correcting the Delinquent; Ability in Counselling the indigent; charity in comforting the Afflicted; Resolution in suffering injuries patiently; Compassion in forgiuing offences heartily; Devotion in praying for my Persecutors fervently. Likewise, in Corporall duties; Make me ready to feed the hungry; with that happy Samaritan, to give drinke to the thirsty; with those good Patriarchs, to harbour the harbourlesse and conduct them safely; with devout Doreas, to cloath the naked and needy; with thee my best Master, to visit the sick; and if it lye in my power, to ease their

their malady; with courageous Iosiah, to visit & redeem those that are in Captivity; and with holy Joseph of Arimathea, to bury the dead, with the performance of every other holy duty.

O my God, may my weary Pilgrim stepps be so directed that they may dayly draw nearer and nearer to Heaven, whereto they are addressed.

C H A P. 39.

With sorrow of heart he rememb'rs those Eight Beatitudes, whereof he hath deprived himself, by giving entertainment to sinne.

V V Oe is me! what good thing may I expect from his hand that made mee, when I have done none of those

those things for which hee
made mee ? If I looke not into
my selfe, I am wholly un-
knowne to my selfe : and if I
looke into my selfe, I am not
able to endure my selfe. I un-
derstand , and the more un-
happy I, not to make use of his
goodnesse towards mee, how
I could not partake with him
in his Kingdome of glory, if I
labour'd not by a good and gra-
cious life to imitate those bles-
sed stepps of his during my
reside here in this vale of mi-
sery. And now with sorrow
of heart, I remember, how and
in what manner I have con-
temned all those *holy duties* for-
merly repeated : and conse-
quently deprived my selfe ; my
poor neglected soule, bought
at so high price, of all those
Beatitudes, pronounced on such
godly ones, as have walked be-
fore

fore the Lord in uprightnesse
of heart. Woe is mee, what
will become of mee ? when I
shall take up my bed amongst
Scorpions ? when my deare
Saviour, that victorious Lion of
the Tribe of *Inda*, shall demand
of mee *what hast thou done* ? un-
der whose *Banner* hast thou
fought ? if under mine, where
be thy *Colours* ? mine were red
ones ; died in my pretious
bloud ; my *Crimson Wounds*.
But those thou wear'st are none
of mine. They are more like
the Enemies then mine. Hee
can be no reteiner to mee, who
scorns to weare my livery. He
cannot be my Disciple that will
not follow mee. And wherein
hast thou followed mee, un-
lesse it were to betray mee ? or
to rob mee of my glory ? And
such ever hath bin the pursuit of
all the Enemies of my Crosie.

Deare

Deare Iesu, I appeale from thy Throne of justice to thy Seat of mercy. I must confesse I have not followed thee as a faithfull receiver, but a back-sliding follower. Nay, I deserve martiall Law, for I have fled from thy Colours: and become a Confederate with thy Enemies: yet, deare Lord, behold my teares, for thou accountest them pretious when they are offer'd by a Contrite heart. O doe not leave mee, for my Soule longeth after thee: even as in a dry ground where no water is, so has shee thirsted after thee.

And now, Lord, that I may present my selfe before thee with more humility, I will ever set my imperfeccions before mee: remembraunce what good I have omitted when I had opportunity to doe it; againe, what evill I have committed, when the remembrance of thy mercy

mercy might have declin'd me frō it. Amongst which let me now call to mind those Blessings thy grātious goodness ha's pronounced to every faithfull follower; and then examin my selfe, whether I deserve or no to be listed in that number.

C H A P. 40.

Blessed are the poor in spirit, for
for theirs is the Kingdome
of Heaven.

HVmility is the Path that leadeth to glory. There is no vertue that can subsist without it: This may be one reason why the very first *Beatitude* is grounded on it. But what are we to learne from hence? Not to be high-minded; but of an humble and meeke *Spirit*. In suffering

suffering dishonour, for the honour of our Saviour. In possessing our Soules with patience. In mitigating wrath with mildnesse. In relinquishing himselfe; in preferring others before himselfe. In judging well of others; but worst of himselfe. In wishing unto others, as to himselfe. In rejoicing in nothing but in the Crosse of Christ: yet unfainedly suffering with those who suffer for Christ.

Now return and accompt, proud Pilgrim, whether there appeare any tokens of this *poor spirit* in thee? Hast thou not ever retaineid a good opinion of thine owne worthlesse worth? Hast thou not beene of a Contentious spirit? Hast thou not answered reproach with reproach? Hast thou not beene more ready in defending thine

thine owne honour ; then advancing the honour of thy Saviour ? Hast thou not beeene so farre from possessing thy Soule in *patience*, as thou couldst not endure the least affront without much violence ? Hast thou with *soft* words mitigated *wrath* : Nay, hast thou never suffered the *Sunne* to set upon thy *wrath* ? Hast thou in an humble contempt of thy selfe, preferred others before thy selfe ? Nay, rather hast thou not with the *Spirit of contradiction* opposed thy judgment against others ; and out of a foolish presumption made an Idol of thy selfe ? Hast thou in the Scale of Charity, preferred others before thy selfe ? or rather, hast thou not rashly judged others in thine heart : and in thy too strict examination of him concluded with that proud *Pharisee*,

risee, I am not as this man is? In a word, hast thou judged well of others; but worst of thy selfe: or wised unto others as to thy selfe: or rejoiced like a faithfull Champion in the *Crosse of Christ*: or like a compassionate Member, suffered with those who suffer for *Christ*? O no; nothing lesse can I finde in my selfe, unhappy Pilgrim. I have ever held a poor spirit in contempt, and an unfit Companion to take acquaintance of in this World.

How then deare Saviour, may I expect an inheritance in the Kingdome of Heaven; who am so farre estranged from a mild Spirit on Earth? O my Lord incline thine Eare to my petition! Renue a right spirit within mee; so shall I be endowed with what delighteth thee; by accounting a meeke

meek spirit a spirituall beauty ;
and after this life, through thy
mercy become inheritour of that
Kingdome which thou hast pre-
pared for those that love thee.

CHAP. 41.

Blessed are the meeke, for they
shall posseſſe the Earth.

H ere is a promise that the meeke shall posſeſſe the earth : and yet is it hard to find a spirit truly meeke upon the Earth. By which thou maist gather (poor Pilgrim) that there is another Earth besides this Earth wee here tread on, which shall bee given for a posſeſſion to the meeke. That deſired Earth, prepared onely for such who have waited their desires from earth. This is

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25.

is a Land which floweth with better things then *Milke* and *Honey*. An heavenly *Havilah*, where the purest Gold is to be found : nay, where the very Streetes are Paved with Gold; the Walls are of pretious Stones ; the Gates are made of the best Margarites ; those many Mansions founded of square stones,built of Saphires, arched over with golden Bricks : which none must enter but he that is cleane, none must inhabit that is defiled. Where then must thy possession be in this *Land of promise?* what Mansion maist thou expect in this Holy City ? Woe is mee ! I am uncleane ; I am uncleane ; from head to foot there is nothing in me but boyles, sores and runnings. How may I then looke there to receive any Mansion, seeing to a *Cleane Lord* is required

quired a cleane Habitation ? How may I thinke that my Master will looke on mee, who all my life time have observed least what hee commanded most : practised nothing more then what he prohibited ; neglected nothing more then what hee commanded ? How may I expect from his hands a blessing ; or this promised possession of that earth ; who never shewed so much as the least meeknesse upon earth ? Yet did that meeke Lambe, who became an offering for me, leaye such a patterne unto mee ; that if I were not wholly unmindfull of my soules honour : nor wholly forgetfull of the love of such a Master , I could not chuse but after his example become his meeke and obedient Follower. For his whole life was a *Mirror of meeknesse*: seeing from the

Cratch to the Crosse he suffered
all things patiently ; beare all
reproaches meekly, to reach in
to thee from the tree of his
Crosse a Crowne of glory.

O my Redemer imprint this
meeknesse of thine in my memo-
ry ; let it never depart from me ;
put a mecke and mild answere into
my mouth, when any shal re-
vile me. Let me referrre my cause
unto thee ; and that with such
Christian Charity, as I may sin-
cerely pray for mine Enemy : and
in meekenesse of spirit to imitate
the example of that mecke
Lambe, who with so resigned a
will became a Sacrifice for
men.

CHAP.

CHAP. 42.

Blessed are they that mourn, for
they shall be comforted.

That wise Preacher could say, It was better going to the House of mourning, than to the house of rejoicing. And yet how little did this admonition worke upon thy thoughts? How pleasant have those Consorts of death; those Brethren in evill seem'd unto thee? How merrily the hour went away? Nothing was wanting to make your delights more complete: but that you wanted time to make your follies more complete. Full cups, merry Songs, prophane Oathes were the onely Actors that presented themselves in this expence of time. A long night soone past

over, but not so easily accounted for. But tell me, thou misguided Pilgrim, were't thou as quick in thy visits to the house of mourning? didst thou labour to comfort the comfortless? Didst thou mourn with those that mourn'd; or with a tender Christian heart suffer with those that suffer'd? O no! shall I rather tell thee what thou hast done? Thou hast rejoiced when others mourned; taken content when others suffered. Nay, if at any time thou mourned'st, it was such, as God himselfe was provoked with it. For thou either immoderately mourned'st for the losse of thy friend, and so offendest him with thy excessive mourning; or what was worse, for the losse of some temporall substance, and so provoked him with thy indiscreet sorrowing; or

or which was worse , for that thou mightst not enjoy thy full of pleasure; and so plunge thy soule downe into the balefull pit of perdition for ever.

Thy desire was to passe time over with a merry heart : and to satisfie her in the lusts thereof. And yet thou hadst so much divinity in thee as sometimes to consider , how none could partake in comfort here and elsewhere. How none could be there comforted , who was not here afflicted. How none could be there solaced , unlesse hee here sorrowed. How the Almighty had a Sonne without sinne , but none without a scourge. One , who wept often , but was never scene to laugh. One who from his birth to his death made his life a continued Scene of sorrow. One , who in the bitternesse of

his soule called and cryed to all such as past by him , to come unto him , to behold him , and witnesse with him , If ever where were sorrow like unto his sorrow .

O no my deare Savionr , there was never sorrow like unto thy sorrow , yet I who occasion'd thy sorrow , partake little in thy sorrow ! O bring mee now to a true sense of my sinne ; to a true sorrow for my endanger'd soule . Let my eyes be so well acquainted with teares ; as my affection may be estranged from all joyes . Let mee become so happy a Mourner , as with devout Magdalen , I may become an hearty Convert of an hidious sinner , and so by ceasing from sinne , become a welcome Guest to my Savionr .

both coloror curvy side USA
-Hob si. Not I have this word
Blessed are they that hunger and
thirst after righteousness, for
they shall be
satisfied. John the wali-

Many times hast thou hun-
gered ; oft hast thou thir-
stfed ; but tell mee was this for
righteousnesse ? No ; this hun-
ger of thine was rather like the
Prodigals in hungring after the
buskes of vanity ; or like Esau's
in hungring after delicacie ; or
like Ababs in hungring after
anothers Vineyard greedily ; or
like Hamons in hungring after
honour gracelessly. And the
like was thy thirst ; Thou thir-
stfed, but it was with Geberay,
after gold ; or with those be-
fore the Flood, after full cups ;
or like Nimrod, after blood :
or like Amnon after lust.

All this while, resolve mee
where thine heart is? It can-
not be lodged in the Sanctuary,
being so betroathed to vanity.
Thy delight cannot bee in the
Law of the Lord. Thine heart
can never endite a good mat-
ter, so long as thou sufferest to
wander from thee like light
Thamur after this manner. O
how farre is this after *hunging*
how to promote Gods glory? how
farres this from *thirsting*
after workes of mercy? For
how soever some of these, who
dedicate themselves to the de-
votion of the world: upon a
more serious remembrance of
Gods heavie judgements, pre-
pared for every rebellious and
unpenitent Sinner, may some-
times sett me struck with re-
morse of conscience; and hear-
tily wish with *Balaam* the
death of the righteous: yet so

long as they care not for walking in the *wayes of the righteousnesse*: nor with an humble holy zeale *thirst after righteousness*; nor mortifie their desires by the Law of obedience: they may bee long time *wishers* before they bee *enjoyers*. Such desires can never produce good effect, which are not seconded with the fruits of a good life. Where piety has lost her practise; there is small comfort in the Court of Conscience. As the faithfull man liveth by faith; so must hee live in the life of faith: and walke according to the profession of his faith; or hee shall never receive the promises of faith. Hee who believes whatsoever is necessarily to bee believed: and observeth whatsoever is by the divine Law of God commanded, that man shall be accepted. But what is

to bee expected in this wide world, this wilde wilderness ; where there appeares such want of obedience in youth ; such want of devotion in age ; such want of conscience in both ? And what art thou, unhappy Pilgrim, who speakest these things ; but as leaven to make soure the *Lumpe* ? Thy life hath corrupted many , reclaimed none. None more ready to sinne ; none more slow to sigh for those sinnes which hee hath committed. None hungring nor thirsting more after those troubled brooks of vanity and lightnesse ; none hungring nor thirsting lesse after tholc precious treasures of Righteousnesse.

Deare Lord, be mercifull unto mee a Sinner. I thirst, Lord, I thirst ; give mee to drinke of those

those waters of life: for unless thou helpe mee, and reach them to mee, I remaine desolate and hopeless of relief in this time of my necessity. Sweet Jesu, the well is deepe, and I have not wherewith to draw; unless thou draw mee to thee, and bestow on mee what with all humilitie I begge of thee. O increase in mee an holy hunger and constant thirst after righteousness; that my mayes and workes may bee sanctified throughoues in the practise of obedience.

CHAP. 44.

Blessed are the mercifull, for they shall obtaine mercy.

CAnst thou unmercifull Pilgrim, leoke for mercy at the hand of thy Maker; and never-

never so much as open the bowels of thy compassion to thy poore Brother? Art thou not in farre deeper drecres to him that made thee; then hee is unto thee, whom thou usest so unmercifully? what would become of thee, if hee should deale with thee according to his justice? and throw thee into that Lake of fire and brimstone; where the *worme* is ever gnawing and never dying; *fire* ever burning and never cooling; and *death* ever living and never ending? where woe and sorrow, howling and gnashing of teeth is the best melody that raging *Tophet* can afford. Now, to avoide a place of such endlesse torment, who would not suffer the losse of any temporall estate, nay even of life it selfe? Yet thou, unhappy one, wilt not make thee

thee friends of thy worldly
Mammon; nor in workes of
mercy expresse thy selfe a Christian. Every where maist thou
find subjects fit to exercise thy
Charity; in every lane; in every
street thy poore languishing
Brother begging relief for his
sake, who suffer'd death for thy
sake: and yet thou turnest a-
way thy face from him: his
many ragges and running sores
make thee abhorre him. Again,
thou canst not encounter thy
Debtors but with much distem-
per; though the times be hard;
his family poore; and his ne-
cessities great; yet conceivest
thou no pitty of his distressed
estate. Thou layes thine execu-
tions upon him; throwes him
into prison; wher it is the least
of thy sdare what become of
him. Leaching starved for food,
thou art well contented; his
poore

poor enfeebled corps no sooner
lose their breath , then thou lo-
fest thy debt , and art herewith
well satisfied.

Againe , should any poore
way-faring soule repaire to thy
house , this Cell of thy Pilgri-
mage ; and after that ordinary
forme of begging in Italy ,
should beseech thee to doe good
for thine owne sake ; thine an-
swer , as it has been ever , would
be like that churlish Nabat :
*Shall I give my bread and thy
flesh unto strangers ? Tell mee
then how canst thou looke for
the least drop of mercy , who
in all thy time hast been a stran-
ger to the Workes of mercy ?
Oh when bee shall demand of
thee , who gave him selfe for
thee ; where bee those hungry
soules which thou hast relie-
ved ; those thirsty ones whom
thou hast refreshed ; those
naked*

naked ones whom thou hast cloathed ; Those harbourlesse Pilgrims whom thou hast harboured ; those sickly members whom thou hast visited ; those comfortlesse *Captives* whom thou hast redeemed ; those last *Obiss or Offices* which thou to thy dead Brother shouldest have performed ? what *Advocate* then canst thou find to plead for thee ? who is hee that will speake a good word for thee to the King , that his wrath may be appeased towards thee ? oh none, none ; Thou art wholly left to thy selfe, and utterly lost in thy selfe : and even in thine owne botome shalt find that witnesse to accuse thy selfe : as nothing may remaine but the expectance of a terrible and irrevocable sentence.

O God of mercy, deale not
with mee according to the measure
of my sinnes, for they are exceed-
ingly multiplied: but according to
thy great mercy put away my ini-
quities, that thy name may bee
magnified. O Lord, thou who
delightest in mercy, and wilt have
mercy on those on whom thou wilt
have mercy, make mee to delight
in that wherin thou delightest,
that in the day of wrath I may
find mercy.

Chap. 45.

Blessed are the cleane in heart,
for they shall see God.

Can the Leopard lay away
his spots, or the Ethiopian
his blacknesse? As the Leper
in the old Law was comman-
ded to cry out, *I am unclean,*
I am

I am uncleane: So I, a foule sinfull Leper, may cry out in the same manner, that men may shun me lest they become infected by my behaviour. For as the soule is farre more precious then the body so is the Leprosie of sinne faire more dangerous then that of the skiane. The Swan, if at any tyme shee pride her selfe in her beauty, no sooner lookest upon her blacke feet, then she wailes her plumes. Miserable Pilgrim! Looke at thy blacke feet, how they are ever walking in the wayes of sinne; Looke at thy blacke hands, how they are ever with greedinesse committing sinne; Looke at thy blacke profane mouth, how it is ever belching forth motives to sinne; looke at thy blacke projecting braine, how it is ever plotting new wayes or passages

passages for sinne. Look at thy
blacke deceitfull *heart*, how it
is ever i^magining how to
strengthen the arme of sinne,
Looke at thy black corrupted
Liver, which proves thee a
corrupt *Liver*, how it is intre-
sted with sinne. Nay, looke
at every part, and every where
shalt thou find this spirituall
Leprosie raging and raigning ;
spreading and streaming into
every veine, every joynt or ar-
tery ? And yet what an *Idoll*
thou makest of thy selfe ? how
ready thou art to justifie thy
selfe ? How farre from craving
thy good Physicians helpe , as
thou wilt rather dye then con-
fesse thy want of health ?
Truth is , there is no sinne of a
more dangerous quality , then
this spirituall Idolatry ; for by
it whatsoever is in value least is
honoured most : And againe,
what-

whatsoever in honour most, is valued least. Oh hadst thou (unmindfull Pilgrim) looked so carefully to the clensing of thine *inward house*, as thou hast done to the needless trimming of thine *outward house*: hadst thou beeene as mindfull of clensing thine heart, as thou hast beeene of brushing thine habit: oh then these leprosous spots which now appeare so foulely on thee, had never infected thee! Then had thy life beeene a Lampe unto others; then had the affections of thine heart beeene pure: yea, God himselfe had prepared in thee a Tabernacle for himselfe to dwell in; a Bed of flowers for him to repose in; a Temple for him to be prayed in. See then what thou hast lost, by losing that beauty which shoulde have delighted him most! The *fight of God.*

Woe

Woe is mee, what a losse is
this? To be deprived, and of
that eternally, in the fruition
whereof consists all glory?
The sight of God! Woe is me!
that ever I was borne, to lose
that for which I was borne;
for which I was re-borne! The
sight of God! The nourishment
of every Angelicall soule; This
have I lost by not cleansing my
heart: for the cleane in heart shall
only see God. O Lord, I have
sinned, and I have sinned. I beseeche
thee, O cleanse mee from my secret
sinnes! O forgive me my strange
sinnes! O let mee now returne
to thee with my whole heart: and
cleanse thou mine heart; that I
may make godlinesse my gaine,
and with these eyes see thee, my
God of Sion.

CHAP.

CHAP. 46.

Blessed are the Peace-makers, for
they shall be called the Children
of God.

I Beseech you, that neighbour
near me, and whose testimony
may much availe me; speake for
me; have I since I sojourned a-
mongst you, laboured to com-
pose peace, or to prevent occa-
sion of Suites? Have I per-
formed any office that might
tend to *peace*? Oh speake for
me; be it your charity to speak
for me: for unlesse your chari-
ty doe it, sure I am my endeavours
have little deserved it.
O no; I see you canhot justly
speake one good word to the
King for mee! For my con-
versation hath beene otherwise
amongst you. The spirit of
con-

contention and contradiction raign'd in mee : and so farre di-
vided was I from the bond of
charity , as I delighted in no-
thing more then nursing enmi-
ty. Injuries I would beare
none : nay, rather then embrace
peace , I would make injuries
of none. Neighbourly arbitra-
tions I neither affected nor ad-
mitted : it was my counsell
ever that suits should bee com-
menced : Let the Law try it,
though the cause were not
worth a fee for which we con-
tended. Nay, to feed this fire
of debate with new fuel ; I
told such who repaired to mee
for advise (damnable advice to
lead a deluded Client into the
height of all vice) that to beare
an injury, were to make every
one their enemy. How hee
who forgives him, that
wrengt him, encourageth him
to

to picke a new quartell at him : while the remitting of one becomes the admitting of another : yea , where a wrong is threatned and not revenged, it emboldneth the Actor to see it executed. Thus lay I a snare privily to catch the simple and innocent doer ; and by my mischievous counsell to make him of a Lover of peace a common Barreter. But evill Counsell is worst for the Counsellor; this I find too true to my discomfor. For now me thinks all those differences which I raised; all those quartels which I started ; present themselves before thee, threatening nothing less then perdition to me: for by the malicious instigation of Satan, they buzz like Bees about me, and with strong hand bring me forth , before the face of heaven and earth publikely to accuse

accuse me. This is hee, say they, who would be called the *Child of God*; but how can hee have any interest in that title; how dares he presume to derive any such promise from *God*, whorall his life time has beeene a profest Enemy to the *peace* of *God*? Hee has laboured to encourage Neighbour against Neighbour; to bring all things into confus-
sion by his distemper; and may such an one have any hope to aspire to a title of such honour? The world has beeene long since weary of him; be-
cause nothing but contention relisted well with him: and shall his spirit which disquieted every place, and became an in-
strument of faction in every place, enjoy the comfort of *peace*? Or the reward of such as embrace *peace*; or that superlative title of those *Pen-
makers*,

makers, to be called one of the Children of God? Thus may I, poore Pilgrim, be justly accused, and by what meanes may I be freed? How may I cleare these accusations, whereof I am not onely endited, but convicted.

Even by thy meditation, my deare Saviour; who brought peace unto us, by suffering so many things for us. O be thou my Peace-maker, my sweet Redeemer! Let mee now at last, after my breach of peace with thee, and with those whom I ought to have showne my selfe peaceable to, for thee; let mee, I say, love peace and ensue it, that I may enjoy that Crowne of peace, after my dismission from this Campe of Earth, which thou before all times hast prepared for those who embraced peace upon Earth.

L

And

And since none can bee called the Child of God, unlesse bee bee a Peace maker ; give me grace to love and live in peace, that I may receive that blessed title from thee, my only Saviour.

C H A P. 47.

Blessed are they that suffer persecution for righteousness sake for theirs is the kingdome of heaven.

STraite is the Gate, and narrow is the way that leadeth unto life, and few there be that enter in at it : the reason is, because by many tribulations wee are to come unto it. The high way unto the Crowne, is by the Crosse. Christian devotion and spirituall discipline must bee workes of paine, not of the pillow :

pillow. But this is an hard taske for *fleſh* and *blood*! It is true ; but it will be an harder taske for flesh and blood to suffer those paines of Hell. Christs disciples could not watch with him one hour , till they grew heavy. Heavy , indeed , was that Lethargy , that would not suffer them to wake one hour in Christs company. Yet after all this , when they were di-vided from his bodily presence , they became so strengthned by his gracious assistance : as nei-ther watchings nor wearinesse , scourgings , nor imprison-ments ; Tyrants threatnings , nor inexquisite torments could divide them from the love of their sweet Master , for whose honour they were ready to suf-fer any torture. This , and only this , it was , which moved so many glorious *Martyrs* to seale

their Christian constancy with their dearest blood ; This it was , which enduced so many religious Virgins to overcome the weaknesse of their sexe : and with a vowed constancy, and constant chastity to sleight those assaults of savage cruelty; those threats of brutish hostility , which the enemies of Christ and of his Crosse belched forth against them. This caused those faithfull *Confessors* to stand in defence of the truth , and in the face of their *Persecutors* to maintaine what-soever they had professed , and to confirme it with the losse of their life s; rather then the light of the Gospel should by their inconstancy become darkened : or the least derogation to his glory who was the Author of it, should bee by their fainting or back-sliding occasioned.

These

These found them Refuges in Caves and Holes of Rocks ; and in these Recluses were they comforted : for in these they devoutly meditated of those holes of the *Spiritwall Rocke*, Christ Iesus , in whom amidst all their persecutions they found incomparable solace.

And now poore Pilgrim , with penitent Peter look upon thy relinquish'd Master ! what hast thou suffered for him, that thou maist lawfully challenge any part in him : or any priviledge by him ? The *Kingdome of Heaven* thou hast heard must be for those that suffer : Thou shouldst then either in *act* or *heart* be a Martyr . Wayes of softnesse and delicacy leade slowly to the Gate of glory. It is true, too true ; Thou hast not sticked to suffer hunger , and thirst, and nakednesse ; nay, all

allthose extremes which any worldling could suffer ; but to what end were all these ? were they not to enrich thy Coffers : or advance thee to immerited honours ? Did these soure and heavy taskes bear in their forehead any semblance of goodness ? Were they suffered for righteousness sake ? No ; no ; but for selfe-love sake. For pray thee, didst thou ever hear Gods name reviled ; the Gospel slandered ; the Professors of it disgraced ; and in the presence of an imperious but an impious wretch , stood in defence of it ? Hast thou at any time out of the zeale thou bear'st to Gods honour, opposed the malicious fury of a powerfull Persecutor ? Hast thou fled from Citie to Citie in defence of Gods quarrell : or with a pious resolution fought his battell?

Many

Many presidents , and those of great personages were recommended to thee ; who bore themselves such noble Chieftaines in this kind , as to promote his glory whom they loved , they hasted to death , as it had beeene to a Banquet : Honours , friends , fortunes these relinquished , for their best friends sake , to whose sweet spousall love , they were solely affianced .

O my heavenly Spouse , leſſe I can-
not be then ashamed , to heare such
constant Champions fighting ;
such faithfull Worke men labour-
ing ; and then consider with my
ſelfe , how I have beeene ever spor-
ting and loitering . O thou who
hast taught me how to fight , teach
mee likewife to overcome : that
ſuffering for righteousneſſe ſake ,
or retaining in mee a deſire of

suffering , of a Champion on Earth , I may become a Citizen in the Kingdome of Heaven .

C H A P . 48 .

How seven Guests , under colour of lodging with him , sought his undoing .

Many instead of Turtles , have received Snakes into their bosomes . And such was my unfortunate condition . For upon a time sitting in my Summer Arbour , safe as I thought , from the encounter of any open enemy , or secret danger : even there , where my private repose promised mee no lesse then a secure and untroubled rest ; suddenly there appeared before mee Seven strangers

strangers ; who complayning how they had lost their way, humbly besought mee to bestow upon them one nights lodging : and that with a gratefull acknowledgement of so free a courtesie , they would depart early from mee the next morning. I must confess this their sudden approach , did at first not a little amaze me, wondering much how these could find access unto me , seeing as I remembred , I had shut the doores of my Garden , that none might disturbe mee. But even civility exacting an answer from mee ; having first fully taken notice and survey of them ; I in this manner addressed my selfe unto them.

Gentlemen , (for you seeme no lesse by your habits nor demeanures) though my privacy has seldom knowne the con-

L 5 dition

dition of hospitality ; yet being strangers , as you profess your selves to be , I should hold it an act of great incivility not to entertaine you . One night shall not breake square amongst us : I shall accommodate you with lodgings , though it may be not according to your ranks or qualities , for I am a stranger to you , yet in such manner as I have good hope one nights stay will not tyre you .

With which Answer being well pleased , I left mine Arbour , and tooke them in with mee ; preparing such things for them as might refresh them , for they seemed weary . Desiring then much to heare what newes those Countries afforded , whersin these Strangers seemed very lately to have resided : and withall longing much to be acquainted with their

their severall Dialects , as likewise to dive into their dispositions , which I must ingenuously confess, appeared to mee so different ; that though they pretended to be of one Nation, yet both their Language , quality, and habit seemed much to evince them , I tooke occasion to call them aside, purposely to converse with them severally ; little doubting how these strangers came , rather to undermine mee , then lodge with mee , as you shall hereafter understand more fully.

C H A P . 49 .

Pride.

THe very first with whom I took occasion to discourse, appeared to me at the first sight a very

a very compleate Gallant ; and
of a proper winning perso-
nage : neat was his dress; per-
fumed and curiously dishevelled
his haire ; with a long
amorous lock hanging downe
his shoulder ; the twirling
whereof mee thought gave an
infinite gracie to his discourse.
I made bold to aske of him ,
where hee was borne , and in
what parts hee had most remai-
ned. For his *birth* hee told me
the very *Angels* would informe
me:for howsoeuer some might
imagine that in regard of his
familiar discourse and converse
with men, hee had received his
birth and parentage from them:
yet hee came from an higher
stock : and that it was impossi-
ble for him to remember his
descent without reserving of
an *Angelickē* state. This I must
confesse made me hold him in
more

more reverence then all the rest
of my Guests : for his curiositie
in diet, lodgi g, and whatsoe-
ver might accommodate him
did so properly become him, as
his fellow Travellers seemed
but home-spunne Countrey
Swaines unto him. And to
answer mee in whatsoever I
demanded of him , touching
the *place* of his aboad ; hee told
mee that upon his first com-
ming into this lower world,
hee planted first neare that glo-
rious City *Babylon* ; where by
his instructions hee made the
common people there such pro-
ficients, as leaving their former
rudenesse , they betooke them-
selves to such nicenesse and
neatnesse, as they would rather
neglect their trade , then not
obserue the *fashion* of the time.
But to have scene what a
princely port the better sort re-
tained,

retained, would have mov'd the passengers greedy eye sooner to admire it, then unseene to believe it. But to remaine in one place still, were it never of so beauteous a site, or pretious in magnificence of state, was the least of his thought: for he told me, that his *Commission* was more *Generall*: being en-joyned by his *Superiour* to put in practise such directions in every City, Burrow, Corporation, or Village, as might win the hearts of all such inhabi-tants unto his *Prince*: and by that meanes inlarge his king-dome. Wherewith drawing forth a long scroule, he shewed unto mee a Briefe of all such directions as were prescribed him: with a relation of such places and persons by whom hee was best entertained. What Countries he had brought in and

and gained : how farre his Master Seignory was enlarged , with divers other particular remonstrances ; the discovery wherof so much delighted me, as I desired nothing more then with more freedome to enjoy his company : resolving to importune his stay some longer time with mee : and to my request hee inclined readily. Albeit hee told mee , that during his sojourne with mee , hee might sometimes of necessity crave my pardon to resort to divers of his *Masters* especiall Customers, as Painters, Perfumers, Periwig-makers , with other commodious Ingles for the Tyre-house of sinne; to the end they might keepe their hands in ure , and their braines aworke, to shape a Coat for the Moone , and bring the world into a new fashyon. And to the end

end hee might doe mee a courtesy for my late hospitality ; he so strangely madded mee with the thought of bravery , as I became wholly his , cheerfully embracing whatsover hee commanded mee : for within short time I became such a Vasall to him , as I thought any service well bestow'd that I could doe unto him ,

O my Redeemer , was this to serve under thy Banner ? What is there that thou delightest more in then humility ; and was it my duty to entertaine pride with such hospitality ? No , Lord , no . Thou became humbled , that I might bee exalted ; and shall I exalt my selfe , to leave thee dishonoured ? O my Redeemer , expell from mee the Spirit of pride , and propitiouly grant unto mee the treasure of true humility . O give mee a full

full sight of my infirmities, that
in the sight and shame of them I
may conclude, Why art thou
proud, O dust and ashes? O, as
in this so in all other vertues, as I
am thine by creation, and condi-
tion, so may I be thine in affecti-
on and imitation.

CHAP. 50.

Coveransesse.

HAVING now growne into
such familiarity with this
neat Guest, whom in regard
of his choice discourse and
spruce dresse I preferred before
all the rest; nothing delighted
mee more freely then the en-
joyment of his Company: yet
desiring to enter into confe-
rence with those that consorted
with him: The very next day,
I tooke

I tooke occasion to talke with another of my Guests : one, who as I formerly obserued , was so unlike the former in his condition , as hee seemed not to bee one of the same Countrey or Nation. For asking of him the place of his Birth and Countrey , hee answer'd mee bluntly , that for his birth , hee grew forth of *Achans* wedge: and for his Countrey , as he was a *Tyrian* : but having now left that depopulated Citie , every place was now his Countrey. For his apparcil , it was so carelesly put on , as if either hee were weary of it , or it of him. I imagin'd him at the first sight to be *Male-content* : for with foulded armes and dejected eyes , poring still upon the ground ; hee appeared as one who had rather be buried in it , then live above it. So as coming

ming to him , and desiring to know the ground of his discontent : in an heavy and fullen manner hee answer'd me , *Because hee could not bee content.* Not content , said I ! why what would you have ? whatsoever , said hee , others have . Then replied I , you would others to have nothing . That were nothing to me , said hee , so I might have all things . This at first seemed to mee a strange humour : yet within short time by his advice I beganne to labour of the same distemper . I held it a brave thing to bee rich , for I understood how wealth had so taken up the opinion of the world , that a rich man , lived he ne're so wretchedly , yet after his death , it wold be said of him : *Hee dyed a good man !* I confidered too , how by this meanes one might

might be provided of rendering a curtesie to his friend, and taking revenge upon his foe. Yet for the former of these, my sage Guest told me, that the way to thrive was not to be giving, but receiving: and to account him the best friend, who was aptest to forget what hee had given, or in expecting what hee should receive.

And now by meanes of those worldly Lectures, which hee had by my direction so gravely, and effectually read unto mee, I became such a Proficient in *Mammons Schoole*, as those who long time had beeene nurst and nusled in it, could not come neare mee in the Practick part of a Worldling. Though I knew nothing more pretious then time, yet made I small account of the sale of time for the gaine of gold, I begun to dispence

dispence with my nights rest :
and to weaken nature , by a-
bridging her relieve ; chusing
rather to starve then impove-
rish my state . What others of
my Meniey enjoyed , I, though
the Master of the Family ,wan-
ted . Nothing naught eate while
I slept : meane time , while I
slept , I gave way to *strangers*
to eate up my *strength* . Thus
came my cares to be increased ,
while my fortunes multiplied .
Yet what comfort found I in
these ? The richer I grew in
state , the poorer I grew in con-
tent . Though I outwardly
surfeted , I became inwardly
starved . Thirsty were my de-
sires ; ever labouring of most
emptiness , when in reason they
naught have bin fullest . And yet
how I hugged mine owne af-
fliction ! Every day I understood
how I was neerer and neerer

to my dissolution : and yet still farther and farther from content : I had heard likewise , how riches would not deliver mee in the day of wrath : yet did I treasure up vengeance against the day of Wrath . I considered how *bitter death* would be unto that man that put his trust in his substance : And yet noo sooner came mine old Guest unto mee , then his worldly Rhetoricke prevailed with me , driving all other divine considerations quite out of my memory .

Deare Lord, give mee grace to leave the love of the world, before I leave the world ; to leave my fancyng of it , before I depart from it : that in a pious contempt of it , I may leavne this Lesson of that elect vessell ; I have learned in all things to be con-

contented. So shall my hope bee
in thee planted ; my hert on thee
fixed ; and my horne by thee filled.

C H A P. 5 I.

Lechery.

BY this time I had received sufficient instructions from two of my Guests ; how to thrive in the world : as likewise how to reserve a port or proud posture in the world. And howsoever *Pride* and *Covertousnesse* seemed to bee of different conditions : and of such dis-consorting humours , as these two never tooke liking to any *Misick* , but what was full of *discord* : yet me thought they agreed well enough together under my roofe : yea , I bestow'd them in the very next

next lodging to mee , that I might enjoy the benefit of their Company more freely.

But having now broke off my discourse with that Guest of mine ; a man wholly made of earth ; and looking aside, I might perceive a fresh youthfull Consort entring the room, where wee conversed. By his habit , gate and fashion, I could scarcely distinguish him, whether hee were man or woman. So strangely effeminate, and to light discourses so affected, as hee breathed nothing but amorous Songs and Sonnets ; loose love was the line by which hee directed the whole course of his life. His bosome was farced full of amorous Knights adventures : His morning Lectures were *Boccace* and *Alcaeus* : His evening Anthems were *Ariosto* and *Reginus*. For his

his person , he was of a promising constitution , but of pale complexion : a quick piercing eye ; a nimble perswasive tongue : and of such a wooing winning action, as no expressi-
on carne from him which would not enforce affection. I must confess , I no sooner saw him , then I found a glowing heat within mee towards him : yea, I begunne mee thought, to conceive better of him , then either of the two with whom I had before conversed ; so full of delightfull variety was his discourie ; so melodious his voyce ; so affectionately moving and compleate in every part. I desired much to know his descent and Countrey : and hee resolved mee readily ; that his first plantation was neere to the banks of that famous River *Sybaris* : where he erected

M a Schoole

a Schoole for love : afterwards richly endowed by such eminent proficients as had beene Schollers in it : but desiring much to see forraine Countries, not onely to improve his own knowledge , but observe her commands to whose service he stood obliged ; Hee coasted along by *Paphos*, where his Mother, the Sovereignesse of every loyall Lover, then kept Court : And from thence with merry gale hee came to *Cyprus* : and some few moneths after to renowned *Latium*. Where hee found such entertainment , as neither care nor cost were a-wanting to procure his liking. I importun'd him much to heare some of those Lessons which he had formerly taught : and wherein I desired much to become his Scholler : but small importunity needed, seeing his owne

owne desires were thereto directed : so as , taking me apart from the rest of the Company, hee imparted to mee such directions, as nothing became more pleasing to me then the embraces of folly. Wanton Pictures , light amorous Poems ; loose licentious meetings ; lustuous Feastings seazed so strongly on my deluded fancy ; as *love* became both my *Ditty* and *Deity*. For hee advised me to walke by the twi-light ; and and to engage mine honour to an Harlot. Thus was I drawn by the cords of vanity ; made a slave to sinne ; an enemy to my owne soule ; and in the end a by-word to the people.

*O my beloved what may I answer in defence of my lost honour,
woe is mee miserable wretch to
lose that without all hope of re-*

M 2 recovery

covery, which I should have preserved perpetually ! O incomparable and inconsolable losse, to loose that which is not onely the losse of all goodnesse, but the purchase of all torments ! O thou pretious treasure of a continent soule, how unhappily am I robbed of thee ? O my soule, my beloved, how art thou now to bee loathed ! O my soule, no more my solace, but my anguish ! O my deare, how art thou now become my despaire ! whether art thou false ? how hast thou left me ; nay how hast thou left mee of those comforts which I expected from thee ? To what a sinke of all filth, and pollution, hast thou, O lust of my flesh drawne mee ? How may I hope for pardon, in playing so impudently the wanton ? Even by thy mediation, my sweet Saviour ; O offer up my poore petition unto thy Father, that I may become

come thy devout Saint and Servant, who was sometimes a servant to sinne in every member.

CHAP. 52.

Envy.

Having thus freely enjoyed the conference of these three Guests; in whose familiarity I took much content. For as the first and third had recommended to mee *Rules of State*, and motives to pleasure; so had the Second taught mee a thriving way how to cram my Coffers, that I might more fully maintaine the port both of th' one and th' other; holding my selfe satisfied in these; I resolved to enter into treaty with the rest: so as walking one day very early, I chanced

to meet with one, but the un-
beseeching'st one of all my
Guests, for his complexion
seem'd so withered and de-
cayed : his body so meagre
and macilent ; as he appeared
rather like some *Anatomy* then
any living Creature. This
poor marrow-eaten Wretch I
found sighing and making a
pittifull mone; as if some hea-
vy mis-chance had befalne
him : but inquiring the reason
of his sorrowing, he told mee
that the occasion of his grieve
proceeded not from any mis-
happe falling to himselfe ; but
for the happiness he perceived
many others lived in. For to
see anothers field flourish ; or
his goods to increase and pro-
per ; was such an eye-sore unto
him, as nothing could more
distemper him. This I con-
ceived to be a base condition,
and

and such as to humanity had very small relation. So as, I resolved to quit my house of him ; and give him his Passport : finding nothing in him but an harsh unsociable humour ; rejoicing in nothing more then the ruine of another, yet desiring to sift him a little further, and to the bottom, to make tryall of his nature; I took first occasion to demand of him of what Parents hee descended ; and in what Coast he first planted ? and he told mee, that *Iewry* was his native Countrey ; and his *Parents Iewes*, with whom he long time remained neare to the Lake *Aphaltos*. I asked of him what content he could take in the World, when nothing but the evill successe of others presented him any object of joy in the world ? And he answer'd

M 4

mee,

mee, if I knew what strange content the *Envious* man apprehended from others misfortunes, I would preferre that humour before any personall honour: for, said hee, who so ever stands so affected, hee cannot want variety of Subjects to minister to him that content which he desired. I must, indeed, confess, quoth he, that I am of necessity now & then to encounter with some arguments of discontent; as I did this very Morning in seeing your Neighbours Pastures so fruitfull; their harvest so hopefull: but for one of these Objects, I shall find an hundred occasions of content. No place is exempted from mee: no person excepted from playing one part or other in this enterlude of folly. O how it joyes mee to see a proud ambitious spirit entring

enting lists with his Competitor: where the one must necessarily fall to advance the other? Honour was their bait, and it proves their baine. Againe, to see a Love-sick amorous Foole put his whole patrimony on his back, to enamour his light Mistresse with a pliantastick Dresse: and in the end come home with a repulse: and so like a Child put finger ith' Eye: or laying it to heart, make the losse of her fancy, the Cloze of his misery. Againe, to see a miserable covetous Father scraping up an injurious estate for a Prodigall Child; who before his Fathers Funerall bee solemnized, takes as much paines how to scatter it, as ever his raking Father did to gather it. Or to see a base worlding spend himselfe in sighs and teares for the losse of

M 5 his

his beast ; making himselfe no better by his foolish mourning then that poor senselesse Creature for which he mourned. To see wisemen lament for the death of their Children ; as if death were some new thing : or that there were no hope after Death. To see a confident Client faile in his Suite ; or an Earth-worme stript of his estate. And is not this brave sport for an *envious* spirit.

This I considered, and me-thought I began to bee taken with the pleasure of it. The report of others well-fare became distastfull to mee ; their mis-fortunes cheerefull newes unto me. Others Weale became my Wo, others Wo my Weale.

O my redeemer, thou who art perfect charity, remove from mee the rust of envy. Too long has

this

this canker eaten mee. O let mee
neither do nor wish that unto an-
ther, which I would not have
done nor wished to my selfe. O
make mee such an enemy to this
Sinne, as I may live in love ; yea
rather cease to live, then surcease
to love thee for thy selfe, my
Neighbour for thy sake.

C H A P. 53.

Gluttony.

NO sooner had I dismift
this starveling ; then I
encountred another cleare of
another temper : plumper he
was and well-liking ; one who
cared not much what arrow of
Gods judgment were shot, so
famine were left out. He told
mee, he had beene a professor
of Philosophy in the Epicures
Academy.

Academy. How he was by nation a *Sidonian*, and descended from the *Vitellian* family. Albeit, in the manner of his discourse, he discovered no great arguments of a Scholler ; being of a dull and clodded fancy : and of apprehension slow and heavy. His providence meerly consisted in purveyance for the belly. Wherin hee observed such delicacie; as hee scorned much to sit at that Table which was not stored with all Variety. I told him Strangers were not to be so curious ; but rather contented with whosoever was for the present provided. Wherewith seeming a little moved ; Sir, said he, I am neither so wanting in friends nor fortunes, as I need rely upon reverions. I have thus long lived and fed deliciously, making my Bellie my Deitie. And if

if you knew what delight there were in a luscious Tooth, and what pleasure in full Dishes; what strength they afford to nature : and how they infuse into the Bloud a fresh reviving vigour, I am perswaded you would preferre this delight before any other pleasure.

Sir, answer'd I, take me not up so shortly ; I was never yet knowne such a niggard ; as for sparing a little trash to starve my Belly. Others through their misery may stand indected to it, but for my part I will rather choose to abridge mine *Inven-*
torie, then be so taxed by it.

But by your faveur I must tell you what I have heard ; that *Surfets* kill more then the *Sword*. How he who makes a God of his Bellie, surfets in the delight of such a daintie

daintie Deitie. And I have sometimes read *Lessius* his practise in Physick. How, when Nature grew so weake in him, as there was no hope of recovering him : and that his Physicians had left him: yet by prescribing himselfe a strict Diet, and by duely observing what he had prescribed ; he even in his declining age became youthfull ; in his recreations fresh and cheerfull : and even to his death strong and healthfull.

And yet he for all this died (said my delicious Guest) and tell me then what did his rules of Physick, availe him ? Go to, Sir, he that lives Physically, lives miserably ; let us cramme and feed our selves fat while wee live ; satisfy our desires in what wee love. So long as wee live in the World, let us enjoy with

with all freedom, the pleasures
of the World. Abstinence suites
better with an hermitage then
a Palace.

Take so much paines one
day as goe into a Monasterie ;
and what will you find there,
but , as *Climacus* observeth,
Breathing Coarses? their spirits
wasted ; their radicall moisture
with their Lampe-oyle conju-
med ; nothing left to present
the resemblance of men, save
only bare Seeletons, or flesh-
lesse Images of men ; and these
so uselesse for Earth, as their
sole devotions and designes
are for Heaven. But leaving
these, if you please but to take
a turne or two in our Epicur-
call Cloisters : you shall find
Creatures of a fresh and flour-
ishing vigour ; of a strong and
sinnowy temper : and such as
promise a numerous supply to
people

people the world ; defend the State : and restore nature.

This discourse came with such confidence from him , as I had no mind to interrupt him . Yea , his advice wrought such impression on mee , as I begun to loath nothing more then temperance , and to love nothing better then *delicacy* . Thus begun I to loose the hopes of a better life , for enjoying the delights of this present life . O where was my reason to suffer my selfe to be deprived of joy eternally , for the pleasures of finne so fraile , deceitfull and transitory .

O my deare Lord , let mee now at last looke towards Canaan , and leave these flesh pots of Egypt . O suffer not my heart to be loaden with surfeiting and drunkennesse : but arme mee with moderation and clea-

ten-

temperance. I know well Lord, how thou for my sake were'st afflicted with poverty; and shall I in contempt of thee be affected to delicacy? Nay, Lord; I will chuse rather to perish with hunger, then by my excesse occasion thy dishonour. O be it my desire devoutly to serve thee by subduing of the flesh; that I may raigne with thee by suffering no sinne to raigne in my flesh.

C H A P. 54.

Wrath.

THe very next I took occasion to talke withall, was the most braving and imperious Guest that ever any one gave harbour to. For during those few dayes wherein hee had sojourned with mee, he beganne
to

to keepe such a quarter , as if the whole house had beeene at his command. Not a servant but shak't and shudder'd whensoever hee came in presence. So teeche and foward was his humour, that all things seemed in his judgement out of order. Thus did my whole family suffer through his fury. So as indeed, I had a great desire to quit my house of him : for daily did mine cares glow with complaints against him. No servant would stay with mee so long as hee remained with mee. All things grew out of joyn ; all things out of square. And now having resolved to put in speedy execution what I had intended ; I tooke the opportunity to acquaint him with my mind. But when I had told him, how my whole family grew weary of him:

him : and that I might of necessity keepe my house alone, if I rid not my doores of him : Hee fell into such a furious passion, as I feared much he would have offered some violence to mee : but as good fortune was, his fury resolv'd it selfe into words : which were delivered in that braving and domineering manner ; as mee thought I begunne to take affection to that humour. For he told me, and that in such a scornefull way, as not a word came from him but it breathed contempt, or threatned a mischiefe, that if I thought hee was beholden to me for my entertainment, I was much deceived:for he held my entertainment so unworthy of him , as I might hold my selfe sufficiently contented that hee would accept of it. But Sir,said hee I must tell you,

I can-

I cannot chuse but smile at your folly ; to see you thus overaw'd and baffall'd by your own family. Your indiscreet patience , if you quicken not your temper , will ere it bee long, make you a Servant of a Master : and by their malepertness bring your command into a bondage.

Your Neighbours too , they observe the quietnesse of your disposition ; and they play upon your easiness. For shame, be of sharper mettall. Make your Servants tremble when they heare you : and enforce that commanding awe to your inferiours , that as if they heard thunder , they may *bleffe themselves* , when they come neare you. Impunity opens a passage to all impiety ; if any commended or committed to your charge shall but lightly offend ; yet

yet you must not be too indulgent in rendering a pardon. I hold it farre better , and for your state or condition fitter, never to debate the cause with mildnesse , for that tasteth of too much softnesse, but to *strike* before you *speak* ; to season your reproofe with correction , which will beget in you a reverence , and in them more subjection. This that Roman *Vedius* could doe bravely ; and in such an imperious sort exercise his Soveraignty : as his very becke was a word of command to all his family. And this while I was in *Thebes* (for I am a Theban borne) did I constantly practise ; and that not onely over such as I might command : but over such too, whose spirits I found so ready to vaile to one of my quality ; as I made them no lesse subject

to

to my uncontrouled will , then if they had beeene of my owne family. For during my reside in that famous City, none but I raised that fearefull fraternall emnity betwixt *Eteocles* and *Polynices* : which unnaturall contest (so strongly had my fury wrought upon their spirits) could receive no end, but in one anothers blood. Neither was it my humour to be confined : for I had dreamed a little before my departure thence, how with unfortunate *Hecuba*, I was conceived with a firebrand, and that it could not bee quenched but in the blood of many nations. Neither did that ominous Dreame of mine prove false : for though with *Cassandra's* prophesie, it would not be believed , the fatall disasters of many flourishing Estates have before this time con-

confirm'd it. For to omit the subversion of many ancient Empires; whose memory now sleepes in dust, I appeale even to your selfe, by whose meanes those ruines were occasioned, and that lately amongst our *Free States*? By whose agency those fearefull and fatall divisions sprung up in *Calidore*: where *Religion* made the pretence, but *innovation of government* plotted the ground. And who became the manager of those disloyall attempts but my selfe? If then your desire bee, to be one of note or fame in the world; observe my directions, admit of no reconciled foe into the list of your discourse. And if at any time you have received an injury, be it publike or private: if hee be your *inferior*, or subject to your power, squeeze him: nippe him I
say

say, so ith'head, as you may prevent him of all future hope of rising: but if he be your Superior, and you not able to vye with him in power, over-vye him in policy; faune on him; yet still carry a stome in your bosome; watch some opportunity wherein you may surprize him: but bee sure when you once have him in your clawes, to crush him. What matter makes it, though the jeering *Lyrick* call anger a *short madnesse*; hee is in my opinion molt mad, that is least angry: for a mild Master corrupts a family. Now, I would have you to skrue your passion to an higher pin. Anger is of too short continuance, it is not for your honour: give harbour then to *Wrath*, for that is an *inveterate anger*. This will make you so terrible to your foes; as you

you shall easily worke your owne ends, by thriving there best, where you are feared most.

This Discourse, though at first it distasted mee ; for how could it sound well in the eare of reason, to heare one breake forth into the immerited praise of an immoderate passion ? yet the conceit of revenge wrought so strongly on my affection, that howsoever I opposed the premisses, I approved well of his Conclusion.

O Lord terrible and just, what would become of me, if thou shouldest have my sinnes in thy remembrance, or shouldest punish mee in thy wrathfull displeasure ? and yet beare I a malicious heart to my Brother. Hee many times with many teares has besought my pardon : yet would not all

N these

these worke in mee any remorse or compassion. O looke downe upon mee with the eye of thy mercy ; remove from mee the spirit of fury ; and arme mee with the shield of patience and lenity. I know, Lord, thou hast commanded vs not to suffer the Sunne to goe downe upon our wrath ; and yet many Sunnes, nay many seasons have gone downe on my wrath. I slept securely, while wrath encompassed my bed : and revenge lay a pillow for my head. O thou mild Lambe, imprint the memory of thy example in the Tablet of mine heart ; make mee to love mine enemy ; and with a wise Virgin Lampe fed with the oyle of charity, follow thee my sweet Sponse unto the heavenly Citie.

CHAP. 55.

Sloth.

But amongst all others, who had liberally partak't of my bounty ; there was one, who so little deserv'd it, that in a careless security , as one respectlesse of any courtesie, hee would all the day long take his rest ; and scarcely rise without much adoe to take his necessary repast. And one day I chanc'd to find him, when all his Companions were addressing themselves to one exercise or another , turning or rather rowling himselfe in his bed , like a doore upon the hinges. So as, I begun to take him under hand , and to reprove him ; bidding to shake off Sloath for shame, and prepare himselfe

for some taske : lest in time he might incurre *Margites* censure, who, because hee neither digged , plowed, nor did any good thing all his time, was not onely barred all civile society living ; but was not admitted to have his ashes deposited in the Vrne of his Ancestors, dying . I desired to know further of him what content hee could take in groveling after that manner in his bed of security , while every creature according to his ranke or quality, discovered some token of their industry . And in a sluggish manner hee told mee ; how there was none, but at one time or other hee might thrive, provided that hee kept his shop ; Now, what did any one know but that it was his *Calling* to make his shop his bed : Neither was hee (as hee impudently

ly pretented) unemployed ,
when hee seemed for rest most
addicted. For that very mor-
ning, and no longer since , hee
told mee that hee kept his bed,
not so much for his owne easse,
as for composing a maine diffe-
rence which two noble Ladies
had referred to him. For there
had lately appeared to him two
brave women attired in princely
habit, who contended much
for superiority : and the names
of these two Ladies were *Euphuia* and *Argia*. Now these,
after such time as they had ap-
peared before him, discovered
both their *Descents* and *Cal-
lings*. For *Euphuia*, as shee pro-
ved her selfe descended from
an *industrious* family ; so shewd
shee her selfe a true daugh-
ter, for shewd was wonderfully
given to *industry*. Whereas *Ar-
gia* was clear of another humor:

for nothing suited better with her disposition, then to doe nothing. These two, accordingly as they stood severally affected, brake forth into commendations of what their natures stood most inclined to. *Euphnia* affirmed that nothing improved any ones private estate or countrey more then *Industry*. The other, with no lesse confidence spake all she could in praise of privacy, and a sleepy kind of security; saying, how that was well got, that was got in a warme bed: and that *Timandra* purchas'd as much pleasure in the embrace of her friend, as ever *Thalestris* did in the discomfiture of her Foe. The other, to advance the honour of *Armes* with all other honest manuall employments, with much moderation reproved her frowardnesse; telling her

her, that shee did but all this to shew her wit : for else shee would spend no breath in commending *Sloth*, which was the death of a living soule. But said he, so strangely did these two cloze in the knitting up of their arguments, as with mutuall consent, the difference was referred to me. Now, I am here consulting with my pillow, to whether of these two I should give the preheminence. Nor, doe I intend to rise, till I have composed the difference. Thus did my lazie Guest play the easie Arbitrator, desiring rather a nappe in a corner, then discharge the part of a Moderator : So as, I might easily conjecture, to what side hee inclined most, by his aversenesse from labour. And, indeed, I must freely confess, I begunne not altogether to

dislike his humour. For when hee had more fully acquainted mee with the quality of his condition : how and in what manner hee had ever lived ; how hee had shunned all publicke employments : desiring rather a *Writ of ease*, then to dis-ease his owne quiet for anothers good. Againe, what a madnesse it was , to toyle or turmoile ones selfe in the world ; to have a *sickle* in anothers *corne* ; or to have an *oare* in every ones *boat*? To be accounted a wise and subtile Commissioner ; and so spend his spirits about a fruitlesse or thankelesse labour? To play the carking Husband , in gathering for a progeny of hopeless Rake-hels ? To afflict himselfe in the hoarding up of that ; which is got with paine and toyle, kept with care, and feare,
and

and lost with pangs and griefe?
No, no ; said hee, let the world
wagge, so I may enjoy my rest;
draw my Curtaines close ; take
my morning nappe ; let the
Husbandman meet with a
Snake in the way ; Let the
thirsty worldling play the
Mole; digge and delve ; I shall
rather pitty his folly, then en-
vy his happiness.

This humour, the more I ob-
served it, the more I affected
it. So as I begunne to imitate
my Guest, and to sing the
Sluggards Lullabe, with yet a
little, and then a little. And
though poverty came so upon
mee, yet the enjoyment of a
little Summer made me forget-
full of an ensuing Winter. An
hundred excuses would I
mould, purposelie to sleepe se-
curely : and free my selfe of all
busines, though it did never

so nearely concerne mee. Either there was an *Adder* in the way; or the weather was unseasonable; or some indisposition to health, injoyned me to keepe my bed. Thus did my delicacy bring mee to security; which howsoever I flatter'd my selfe, was so farre divided from me: as in the end I found my perplexed estate ever to danger most ingaged, where weaknessse of opinion dreamed to mee, that I was most secured.

O my Lord, thou who art that heavenly Husbandman, that desirest nothing more then Labourers in thine Harvest; and art ready to pay every Workeman his penny, though bee have but laboured one houre in thy Vineyard. Thou, who canst not abide that any one should looke backe.

backe from the Plough, or doe
thy worke negligently; Convert
my sleepy and slaggish humour
into a spirituall fervour. My too
long security into a carefull pra-
ctise of piety. That though my
outward man, be but slime, my
inward man may be a profest ene-
my to sloath. O grant mee so to
bestow the remainder of my time
in faithfull labouring; that
though I have not felt the heat of
the day; nay, though I have
scarcely laboured one houre in thy
Vineyard, I may now receive
my penny in the Evening.

CHAP.

C H A P. 56.

*How by their treacherous assault,
his Cinque ports, became
endangered.*

THUS, thus became I poore Pilgrim assaulted ; thus became I foiled. But why doe I inveigh against their treachery, I became to my selfe the most treacherous Enemy ? For by yeelding my *Fort* to the spirit of *Pride*, my *Luciferian* glory grew darkned. By entertaining *Covetousnesse* my former content vanished. By cherishing *Luxury*, both mine inward and outward faculties were disabled. By feeding *Envy*, it became a feeder of mee, and so my spirits became wasted. By cockering *Gluttony*, my spirituall infirmities were strengthned.

ned: By harbouring *Wrath*,
charity the choicest comfort of
Christian society was banished.
By fostering *Sloth*, out of
my great Masters check-roule,
became my name to be razed.
Neither were these unthankfull
Guests so contented; for by
their treacherous attempts, be-
came my *Cinque ports* endan-
gered. So as, those darlings of
mine which had they been loy-
ally affected, should have beene
my assistants, proved to be my
private Assassines. Not one
of them but they failed in per-
forming those due offices to
which they were deputed. My
eye, indeed, knew how to look,
but by wandering it corrupted
my understanding with the
thought of lust. My *ear* knew
how to heare, but by hearing
amisse it distracted the inten-
tion of my heart. My *nose* knew

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14.

knew how to smell, but by rejecting those flowers of divine sweetnesse, I begunne to snuffe up the wind with the *wild Asse* in the wilderness. My touch knew how to performe her office, but by touching uncleane things, or by using cleane things uncleanely, that sense became slayed to all sensuality. My mouth became an open Se-pulcher; mine *Heart* finnes Harbour. Thus fares it with the State spirituall, as it doth with the Politicall; if the *Cinque Ports* bee opened, the State becomes endangered; lessc secured, because to Invasion more exposed. What then could this poone dazed Fort of my surprized soule expect but utter ruine, misery and desolation? Foes wrought on mee without, and feares seazed on mee within. I had in the left
word to

to comfort mee : for my best
comfort I had deservedly e-
stranged from mee ; For had
I not with *Demas* left God for
the world , I might have had
God for my Friend, and conse-
quently all the creatures of the
world. For to leave God , is
to make every creature his foe,
which ever God made.

O, was it not enough for thee
to have others to betray thee,
but thou must adde new
strength to their force , by be-
traying thy selfe unto thine
Enemy ? Hadst thou tasted so
freely of that ever streaming
fountaine of Gods mercy ;
and was it thy duty to recom-
pence his bounty with thy
disloyaltie ? This had beeene
great inhumanity even to have
shewne to the most low and
despicable creature : and couldst
thou stand in thine heart , to
offer

offer this abuse unto thy Maker? O woe is mee, that I should receive all good things from the Lord, and requite him with nothing but evill! O that I had ponder'd these things well in mine heart: so might I in the day of my trouble have found helpe: and received comfort in the day of wrath.

O my deare Lord, justly may I complaine, and in the bitternesse of my soule, cry out: Sinners have built upon me; may, they have made deepe furrowes upon my backe. And there is no health in mee because of thine heavy displeasure. O, though I bee a Sinner, bee not unmindfull of thy poore creature. Receive mee, O receive mee into the armes of thy mercy; while I confesse unto thee, who knowest the secrets of all thoughts, my iniquity? There is

not

not one sense that thou hast given
mee, but I will declare unto thee
how it has dishonour'd thee. O
thou Balme of Gilead, heale my
wounds, for tkey are many !

C H A P. 57.

Sight.

LOKE on mee, and pity
mee, when you shall heare
how this *sense* has deluded me !
And take warning by my Ex-
ample, that yee suffer not your
Dinabs to wander, lest they
lose their honour. This *sense*
which shoulde direct mee, did
first intrap mee : for I no soone
ner beheld, then I was held
captive by that which I beheld.
Neither was I altogether sente-
lesse of these things : for I un-
derstood how *Death* enter'd in
by

by the *mindomes*. And yet I would not shut them, but suffer'd my mortall enemies to enter in by them. Nor a concupiscence but by those unguarded portels received admittance. Our Grandham *Eve* to our shame and losse, saw that the *fruit* was *pleasant*, and shee tooke of the fruit and tasted of it. This *apple* remaines still in the *eye*, and must continue an *eye-sore* to all her *posterity*. Thus have our *Fathers* eaten sowre grapes, and their *Childrens* teeth are set on edge. O how often have I resolved with my selfe (but as in all things else, how weak are mens resolues?) to shut these gates against all temptations: and on that Object never to fixe my *sight*, that might give any *Inlet* to sinne: or to looke on that intentlyly, which I might not desire safely.

And

And to strengthen this resolve,
I thought upon some wholesome
meditation, the memory whereof I had good
hope would keepe thosc lights
within mee : and not suffer
them to bee taken up by any
worldly vanity. But no sooner
gave time and place opportunity,
then thosc weake re-
solves were quite razed : the
thoughts of goodnessse discar-
ded ; piety became a Stranger
to me : for corruption had seaz-
ed on mine heart, and ren-
der'd up her Hold unto the
Enemy. O how happy had I
beene ; had I in my youth re-
pelled those distemper'd heates
which my wanton *eye* first in-
fused ! But so farre was I from
repenting of what my youth
had committed : as now my
riper yeares are not ashamed to
reteine a delight in the remem-
brance

brance of what my youth affected. And what more hard to cure, then an old Ulcer , an aged sore? O yee treacherous Spies, why have yee thus wandered about to seeke my undoing? what gaine may yee reape by my perdition ? Is there no end of your fury ; nay , of your madding folly? O remember , how for these beautifull sights which you have presented to mee : and wherewith you have deceived mee ; ougly and gastral Spectacles shall torment both you and mee. For you, and none but you , moved mee so unjustly to covet my Neighbours field , because it was fruitfull. And to hunt after the strange woman , because shee was beautifull. Your Presentments made mee in all things sensuall. Thus by bitter experience have I found how
by

by the Countenance piety became hindered ; by the eyes , chastity became harmed .

O my deare Saviour , looke upon mee , who have lost my selfe by looking and longing after what was unlawfull for me . O though I be not worthy by lifting up mine eys to Heaven , to pray unto thee : yet am I not unworthy by blinding mine eyes with teares , to weepe before thee . O doe not turne away thine eyes from mee ! I am wholly lost if thou despise mee ; but I shall renue as the feathers of an Eagle , if thou vouchsafe but to looke upon mee . O may my delight be in thy Law ; my Object thy Crosse ; my conscience my feast ; Righteousnesse my Crown .

C H A P. 58.

Hearing.

VVould any one thinke,
that man the noblest
of Gods creatures ; nay , to
whom hee has given dominion
over all his creatures ; man , I
say , endued with a reasonable
soule , should make that *sense*
which was given him for *edifi-
cation* , the instrument of his
perdition ? And yet behold the
Man , with a *sense* accompani-
ing and corrupting *Man* ! *Faith*
comineth by *Hearing* ; And yet
how have I broken my *faith* by
Hearing ? I had sometimes
vowed , though not my selfe ,
yet by such as undertooke for
mee , that I would *forsake* the
Devill and his *Workes* , with the
pomps and vanities of the flesh ;
but

but where was my performance ? Have I not defamed my Neighbour ; or *heard* him defamed ? And what have I answered for him ? nay , have I not delighted in *hearing* him defamed , or inlarged his disgrace with some new reproach ? Have I enter'd Gods Temple, the *House* of the most High , with a *sanctified eare* ? Nay , have I not come thither rather to traduce , then usefully *heare* ? Have I not laboured to catch at this doctrine ? Or admit I came there with an *Heart* prepared for devotion : and with an *eare* ready to receive instruction : did not the *Eye* practise with the *Heart* to surprize the *Eare* : and by that meanes decline it from doing what it intended ; by giving *eare* to that which might distract it ? Nay , let mee come a little

little nearer thee, thou loose, dissolute and unprepared *Eare*. Hast thou heard so much as a *Psalme* in the *Church* without distraction? Didst not those sweet ayres of spirituall devotion so farre transport thee; that thou gavest better eare to the *note* how sweetly it was sung, then to the *end* for which it was sung? Didst not take more delight in the *voynce* then the *matter*; and by that meanes in the *eare* of thy *Maker*, become an unfitting *Quirister*? Didst thou not by breaking a *Note* to please thy fancy, conceive more content in the *me-
lody* of the *voynce*, then *purity* of the *heart*? Nay, didst not preferre the very measure or compoiture of it, before his honour for which it was peanned? nay, has not God spake unto thee in a *Psalme*, and thou unto him; yet

Bern. Med.
II. Athan.

yet didst thou consider whose
Psalme it was , or for whom it
was, when thou didst sing it to
him ?

Bern:
Med. 8.

Againe , shall wee leave the
Church , and goe into the
world ? Tell mee , O tell mee ,
how didst thou there employ
thine *hearing* ? Didst not take
infinite delight in a filthy song ?
Did not a wanton light tune
bring thee to thinke of thy
light Mistresse ? or did it not
suggest to thee some loose
thoughts provoking fancy : or
some other heavy melancholly
thoughts egging thee on to
some desperate act of revenge
or fury ? O yes ! Thus didst
thou employ it ; and thus didst
thou perish by it . How then
should'st thou come to bee in-
structed , having beene by thy
best instructing sense , thus wo-
fully distracted ?

O

By

By thee , my blessed Master,
dze I hope to be instructed : that
the follies of my youth may bee at
last reformed. O sanctifie the
Eare of mine heart , that I may
turne it away from vanity ; turne
it wholly unto piety . O let mee
bee no such Hearer as is the deafe
Adder, which stoppeth her eares ,
charme the Charmer never so
wisely . O let me be none of those ,
who will not heare , because they
would not understand ; nor of
those who heare , but will not un-
derstand ; nor of those who heare ,
but will not observe what they
both heare and understand : but
give mee an humble Eare to
heare , and a conceiving heart to
understand what I heare , that
hearing humbly , understanding
fully , and practising faithfully ,
I may sing alleluia to thee in the
Kingdome of glory .

C H A P . 59.

Smell.

M
Vst that fresh and fra-
grant Garden of all di-
vine graces ; with all those pre-
cious odours of Christian ver-
tues and holy duties be abando-
ned : those saintly examples of
devout and religious men bee
neglected ; and instead of these
must those hatefull *weeds* of vi-
ces be cherished ; which, were
they disposed of as they de-
serve , are for no other use then
to be throwne over the wall of
Gods Seed-plot , or to be bur-
ned ? Must that *inclosed Gar-
den* , I say , embrodered and
beautified with all spirituall
flowers be plowed up by wild
beasts of the Forest ? Must
those red *Roses* of charity , those

O 2 white

white Lillies of chastity , those sweet violets of humility lose their beauty ? Have those constant *Martyrs* , chaste *Virgins* , and humble *Confessors* deserved no reverence , nor imitation from thee ? Must their memory sleepe in the dust , and have no followers after death ? O consider , how all these deceiving pleasures of this world , are but like *Beane-flowers* ; when you are farre from them ; they *smell* sweet unto you ; but when you draw neare them , they distaste you . The pleasures of sinne ever cloze with an heavie surfeit . But returne unto thy selfe , and see how thou hast employed this *sense* ! It is but a *little one* , and yet it has an *Office* to attend ; which neglected , it must bee accountable and receive due punishment . Come then , and tell mee what thou

thou hast done ! Hast thou followed thy sweet Saviour in the *smell* of his *sweet oyntments* ? Hast thou followed him though a farre off, to his Crosse ? Hast thou sought to bee embalmed with his odours ? Hast thou lived as hee prescribed : or loved that which he professed ? O no ; thou in the *Garden* slept , while hee prayed ; Thou in the *Hall* stood warming thy selfe , while hee was condemned ; thou scarcely durst approach the *Mount* where hee suffered : and was this to follow him in the *smell* of his *sweet oyntments* , and in his sufferings to be comforted ? His *blessed life* was as a *bundle* of *myrrhe* ; the whole course of his *conversation* , a *spirituall confection*. Every *action* , our *instruction*. And how were thy feet prepared to follow him ?

O slowly, too too slowly :
Thou hadst either a *Father* to
bury ; or a *Wife* to *marry* ; or a
yoake of *oxen* to *try* ; or a *Farme*
to *buy*. Some excuse or other
must be pretended ; long may
his *Feast* bee prepared , and
often maist thou bee invited,
before thou be ready to come
unto it ; and when thou com-
mest , twenty to one , thou art
excluded , because thou hast not
on thy *wedding garment* , with-
out which never looke to bee
entertained . O but tell mee ,
what was it that first hindered
thee to follow the *savour* of
his *sweet symments* , who so
truly lov'd thee ; as hee gave
himselfe up unto death , to save
thee ? O it was the *mele* of world-
ly gaine that divided thee from
him ; or the *love* of *honour* or
pleasure that made thee a stran-
ger to him . O who then will
bring

bring thee to him , seeing
what hee hated most, divorc'd
thee from him !

O none but thy selfe , deare
Saviour ; O draw me after thee,
and I will follow thee. O too
much bold has the present world
had in mee : the cares whereof
ooke mee quite from thee. Let
it henceforth have no interest in
mee, that I may bee wholly pos-
sessed of thee : O inflame mine
heart with a love of thee, that I
may live with thee : for live I
cannot, unlesse I enjoy thee. And
since I cannot live here , and see
thee ; let mee dye, that I may see
thee.

C H A P . 60 .

Taste.

A Dams posterity had beeene
blessed, had hee only seene
the fruit , and never tasted. O
how sweet is the taste of sinne
to the palat ; but how cold in
the stomachke ? Though it shew
a cheerfull welcome , it ever
leaves us with a sad farewell.
Thou hast had a free and full
taste of this, unhappy Pilgrim,
in preferring a *meffe of porrage*
before an *inheritance*. In feed-
ing so greedily on the *Huskes*
of vanity ; and preferring
them before those *wholesome*
Viands in thy *fathers family*.
Yet what were all these com-
pared to those *spirituall dainties*,
that *incorruptible food*, but as
chaffe to wheat, branne to bread,
Onions

Onions and Garlicke of Egypt
to the ~~heavenly~~ Manna ? yet
behold my misery ! Though I
daily observed how the world
was full of troubles , perplexi-
ties , tumults and confusions ;
how such onely had the best
part in it , who had the least
to doe in it : how the *Great*
One had over some Corrival to
oppose him : the *little one* had
some *Great One* to crush him.
How honour , like *Hamans* hal-
ter , brought the unhappy En-
joyer of it unto ruine . How
Greatnesse pretending privi-
ledge for guiltinesse , brought
the Land to mourning . How
there was nothing in the
world but shouldring one ano-
ther ; labouring to advance
themselves even by their near-
est friends dishonour . How
the world was an empty
Sponge ; outwardly flou-
O 5 rishing

riſing in fruitleſly promising ;
rarely proſpering. How it was
wholly ſet on miſchiefe : and
how there was none that did
good, no not one. How there
was a world of men : but a wil-
derneſſe of good men. How many
times virtue bare vices livery :
While vice became ſo inno-
cently cloathed , as it paſt cur-
rent for downe right honesty.
Yet though I ſay, I conſidered
theſe things ; I never treaſured
them in mine heart. I went
along with the muſtitude : for
my taste , it was ſo injured to
ſinne , as I tooke moſt delight
in that which impoſoned my
ſoule. My liquoriſh taste , my
luſcious tooth brought mee to
fare deliciously with the rich
Glutton : and to carouſe deeply
in Balthasars cups. I feared no
more the deluge of ſinne, then
thoſe before the Flood did that
deluge.

deluge of waters before it came. O consider then, thou ungracious sense, seeing every one must bee punished, where-
is hee has been delighted, what shal thy portion be in the Lake, where every impenitent sinner is to receive the wages of his mis-spent life? Woe is me, who will deliver me, or take thee off from accusing me?

Even thou, my gracious Re-deemer; who, as thou hast discovered to mee how bitter the world is; wilt bring mee to taste and see how sweet the Lord is. O lead mee forth to thy greene pastures, neare those Rivers of sweet waters, where I may taste of the fulnesse of thy pleasures, and drinke of those heavenly waters for evermore.

CHAP.

C H A P. 61. .

Touch.

Some things were not to be touched for their exceeding sanctity and holinesse : other things were not to be touched for their impurity and uncleanesse. The *Arke* was not to bee be touched, because of its holiness : and *Pitch* is not to bee touched because of its uncleannessse. Evill conversation is a spirituall infection. There be sundry evill concupiscences , which though they touch not the outward faculties of the body, yet they touch the very life and well-being of the Soule. Which though they wound,

wound, yet are the wounds to a worldling so infinitely pleasing, as nothing delights him more then to bee wounded : nothing displeaseth him more then to be cured. The fish *Torpedo* is the very Embleme of the world. Shee is ever sure to take him, by whom she is taken. Some things wee shall every where meet withall, which for their pollution beare in their fore-head this Prohibition : *Looke not, taste not, touch not, handle not.* Least the eye of the soule become blemished ; the whole inward man infected ; the powers or faculties of the intellectuall part wholly disordered. But how hast thou, poore miserable Pilgrim, observed this Lesson ? How hast thou employed this peculiar sense, but to satisfie thy concupis-
cence?

eence ? Easie it was for any one, if they *touched* thee never so gently , to move thee to passion : but not so easie it was for any object of charity to *touch* thy bowels of compassion. Long might poore sicke *Lazarus* lye at thy Gate, before thou wer't *touched* with remorse, or moved with pitty to relieve him. Long might that way-faring man lye wounded by the way side , before thou were't *touched*, as that tender hearted *Samaritan* was, to minister least comfort to him. O how insensible were't thou of poore *Iosephs* misery ! but how quickly *touched* at the least smart which fame or fortune might dart on thee ! nor was it any wonder , thou insenate *sense* , that thou shouldst grow thus obdurate ; seeing thy *Chambering* and *Wantonnesse* , thy

spirituall Fornication and Drunkennesse ; thy trampling of Gods word under feet ; thy murmuring and discontent in every estate ; thy partiall and corrupt love to thy selfe, made thee wholly forgetfull of all others but thy selfe. Meane time, thou little knew how thou were't thine owne Enemy ; in not seeking to cure that mortall infirmity : which by processe of time became so much more incurable, as thou of thine owne malady were't grown insensible. For howsoever they seemed to cherish thee, and so delude thee, these were Ismalites, thy mortall enemies, who sported with thee. Thus have I loosely rioted, and fearefully transgressed in the abuse of every *sense* : and by obeying the lusts of the flesh, hatefully sinned against mine owne own soule.

Deare

Deare Lord, thou who breathest
the spirit of life into every living
soule ; and from whom if thou
take away thy breath, they dye.
Breath into my soule new affecti-
ons ; rectifie my disordered and
mis-employed Senses. O give un-
to mee, thou invisible light, such
a sight as may see thee. Create
in me a new smell, O thou breath
of life, that I may runne after
thee in the smell of thy sweet
oyntments cheerfully. Heale
thou my taste that I may taste,
know and discerne how great is the
multitude of thy sweetnesse, O
Lord, whick thou hast laid up in
thy heavenly Treasury, for those
who are full of thy charity.
Sanctifie thou mine eare, that it
may bee edified by thee : and so di-
rect it, that my heart may be in-
flamed by it, to the practise of
piety. Quicken my touch, with

COM-

compassion to thy little ones : and so order every Senfe that they may perform their proper offices to the good both of my soule and body : making it ever their absolu-
test ayme to promote thy glory.

Chap. 63.

*Being thus encompassed with danger, hee prepares himselfe
for prayer.*

What Sanctuary have I now to retire to : or what Refuge may I fly to , when I have nothing within mee , but practiseth rather to betray mee then free me : nothing without mee , that may any way availe mee , now when dangers of all sorts , and on all sides thus encompasse me ! O my good God , I have one in readi-
nesse ,

Iam.5.

nesse, for thou hast prepared it for mee ; and by it shall I in due time receive comfort from thee. The direction is short and soveraigne “ If any bee afflicted, let him pray ; and if hee be merry, let him sing Psalmes. I am afflicted, Lord ; I am inwardly afflicted. I will therefore take the wings of the morning, and fly with the Dove, till I may find some resting place for the soale of my foot : till I may bring an Olive-branch in my bill, and so bring glad tydings to my poore Soule, that the floods of waters are returned backe : which have not onely for many dayes, but many years encompassed me. Those bitter waters of Marah ; those swelling floods of affliction which have gone over my Soule. In the old world, when Noahs Arke was builded, and all

all the inhabitants of the earth to the number of eight reduced : fifteen cubits onely did the waters prevail upward, and covered the Mountaines. But the waters of my affliction have mounted higher : they have bound in my soule ; and brought her downe to the depths. High time then is it to fly for succour : lest the water-floods swallow mee up : and the remembrance of mee bee no more : I will direct therefore my **Prayer** unto God ; for hee is a God of mercy and all consolation : he will take pitty of my affliction : and in his appointed time rid me of all my teares.

Gen.7.

But alas, though I know the way where comfort is to bee received, and the doore of the Sanctuary be open to receive mee in it : yet so long have I estranged

Bern. Med.
xi,

estranged my selfe from it : and so unacquainted am I with the exercise of *Prayer*, as I know not in what forme or manner to make it. For when I looke upon my selfe, and consider how luke-warme has beeene my conversation , how earthly my affection , how feigned my confession , how short and rare my compunction, how my obedience has been without devotion , my prayer without intention, my reading without edification, my speech without circumspection ; I grow ashamed of my condition : acknowledging nothing to bee due unto mee , but reproach and confusion. For when at any time I pray , I mind not what I pray , nor to whom I pray ; how may I then hope for any helpe from him to whom I pray , or that

my

my prayer shall bee heard by him, seeing I my selfe doe not heare my selfe in the prayer, which I make unto him ? The pretious stone *Diacletes*, though it have many rare and excellent properties in it, yet it loseth them all if it be put in a dead mans mouth : So *Prayer*, which is the only soveraigne pearle and Iewell of a Christian, though it have many rare and exquisite vertues in it, many promises conferred on it ; yet it loseth them every one, if it be put into a mans mouth, or into a mans heart either, that is dead in sinne, and doth not knock with a pure heart. For *Prayer* without devotion is like the bellowing of Oxen. O where am I then , whose imaginations have beeene evill from my youth ; whose life has beeene a sinke of sinne ; and whose

whose heart has beeene a stranger to devotion ? how and in what manner may I pray in hope to be heard ? how shall I render up my *Supplication*, that it may be received ? how shall I offer my *Sacrifice* of thanksgiving , that it may be accepted ?

O my deare Lord, as thou hast taught me to pray , so teach mee how to pray. Put sweet incense into the Censor , and that it may burne the better , inflame my heart with spirituall fervor. Behold, Lord, I fly unto thee , open the doore of thy Sanctuary unto mee , that I may enter and offer up my prayer to thee , after that absolute forme of prayer which thou thy selfe hast taught me.

CHAP. 63.

*He repeats the Lords prayer ; and
in every particular he finds
himselfe a great Offender.*

O Vr Father which art in hea-
ven.—Oh make a stoppe
here (poore Pilgrim) before
thou goest any farther ! Hast
thou a *Father in Heaven*? where
is the duty thou shouldst ten-
der ? Dost thou use him like a
Father ; much lesse like an *heav-
enly Father* , when thou pre-
ferrest the pleasures of sin be-
fore his honour ? *Hallowed bee
thy name*.—Oh with what
tongue canst thou utter *hal-
lowed*, seeing his *name* hath been
by thee so much dishonoured ?
Thy Kingdome come.—O shake
and tremble ! fearefull to thee
will bee the comming of his
King-

Kingdome, seeing thou by ascribing to thy selfe what was due unto him , shalt bee accused of seeking to rob him of his *Kingdome*. When the foundation of the earth shall be shaken ; the whole world dissolved : and thou brought forth naked , to be publikely judged. *Thy will be done* — Oh dissembling wretch , dost thou pray that his *Will* may be *done*, when thou never yet with thy *Will* didst that which thou shouldst have *done* : nor what thou knewest well was his *Will* to be *done* ? *In Earth as it is in Heaven*. And yet has it beeene the least of thy care on *Earth*, to doe his *will* , as it is *done in heaven*. *Give us this day our daily bread*.—Oh has he not granted thy suite ? has he not strengthened thee with the *staffe* of bread. But hast thou walked in

in the strength thereof, to his honour : or requited him with an offering of his owne, by sowing thy bread upon the waters : And forgive us our trespasses.—Oh they are many ! many in quantity ; heavy in qualitie : yet as a sparke in the Sea, so has hee drowned them in the Ocean of his mercy. As we forgive them that trespass against us.—O consider well the particle of this petition ! examine thine heart , whether thou hast or no performed the condition. Thou desirest but to be forgiven as thou dost forgive : oh forgive then, that thou maiest bee forgiven ! Few be the *areores* which thou canst demand of thy Brother , in comparison of those which are owing by thee to thy Maker. And lead us not into temptation . And yet thou wilt not stick to lead thy selfe into

into temptation. He is ready to bestow his grace upon thee ; to send his Holy Spirit to guide thee ; to spread his Banner over thee : yet while thou prayest not to bee led into temptation, thou willingly leadest thy selfe into that, which thou in thy prayer desirest to prevent. But deliver us from evill. — Oh how many deliverances has he shewn unto thee ? How often has hee snapped in pieces the Speare which might have dispatched thee. Broken those Arrowes which might have wounded thee ? Taken thy foot out of the snare which had intrapped thee ? Nay, how often hast thou gone downe even unto the gates of Hell, and least thou shouldst enter in, he with-held thee ? How often hast thou drawne neare even to the gates of death ; and lest they should take

take thee in; hee preserv'd thee? Thus hath hee delivered thee from all *evill*: and yet for all this good which hee has done thee, thou hast requited him with *evill*. And now thou concludest: *For thine is the Kingdome, power and glory; for ever and ever, Amen.* Oh how ready thou art here to acknowledge his *power*, and yet to deny it in thy life? But confess thou must his *power* not onely with mouth, but heart, and practise of a good life, if ever thou meanest to partake with him in the *Kingdome of glory*.

O my sweet Saviour, as whom
hast taught mee by this absolute
forme of Prayer; how I am to
make my prayer: and hast promi-
sed to grant me my request; if I
pray effectually as I ought so
kindle in my heart true desirous-

that no place may be left for distraction: Here thou hast taught how and in what manner I am to pray, O let me not lose the benefit of it, by losing my selfe when I pray.

C H A P . 64.

He renders a private account of his Faith: and in every article of the Creede, bee finds a fainting, failing, weakness and want.

I Believe in God; the father Almighty, maker of heaven and earth. This first Article of our Belief was made by Christ's first Apostle Saint Peter. And herein thou professest that thou believest: But that is not enough; The Devils doe believe and tremble. Thou must not

not onely believe God, but believe in God: and that he is thy God. Againe, thou art not only to believe God; and believe in God, but solely love God: and wholly live to God. For as wee are to believe with heart unto righteousness; and confess with mouth unto salvation: so are we to bring forth fruits hereof in an holy and blamelesse conversation. O how much haft thou failed in the first, what then may wee looke for at the last? And in Iesus Christ his onely Sonne our Lord. Of this second Article was Saint John the Evangelist Author: one, who was right deare in the eyes of his Master, our blessed Saviour: and one, who leaned on his bosome, at his last Supper. And here thou confessest Iesus Christ, the second person in the blessed Trinity, to be the Sonne

John 13.
23.

of *God*; & to be *our Lord*. But hast thou by a contrite heart & regenerate life made him *thy Lord*? Thou saist, thou dost *believe* in him, but dost thou *love* him in whom thou *believest*? And how shouldst thou be lesse then his *Lover*; so long as thou *believ'st* him to be thy *saviour*? But wher be any *Signes* of this love? O if thou didst truly *love* him in who^o thou *believ'st*, thou wouldest rather *leave to live*, then *leave to love* him in whom thou *believest*! Which was conceived by the *Holy Ghost*, borne of the *Virgin Mary*. This third Article S. *Iames the Greater*, composed; whereby thou art taught to *believe*, all *sanctification* to be included in his *Conception*; all *humility* in his *Nativity*. But dost thou, as every Christian should do, seriously consider, for whose sake this *Virgin* was *conceived*; for whose sake

take thy sweet Saviour became
so humbled? that the Son of God
should become the son of Man,
that the Son of Man might be-
come the son of God? that the im-
mortall should become mortall?
that the mortall might become
immortall? that the living Lord
should dye, that the dying man
might live? that the free should
become bound, that the bound
might become free? that God
should descend from heaven to
earth, that he might draw us from
earth to heaven? that God should
become humbled; that Man
might be exalted? that He should
become poore, that we might be
enriched? and reckoned amongst
the transgressors, that we amogst
his Saints might be numbered?
Hast thou, I say, meditated of
this; how he was borne for thee;
that thou mightst be re-borne in
him? O I feare thou hast beeene

more ready to partake of this benefit, then by acknowledging it, to bee thankefull for it ! Suffered under Pontius Pilat, was crucified, dead and buried. This fourth Article Saint Andrew framed : wherein thou seest, and perhaps, admirest the unjust proceedings of a wicked Judge : for thou hearest one, and that an odious and malicious one, pronouncing the sentence of death upon the Lord of life : and inclining to the voice and vote of the people, delivering a murdring delinquent, to murder the innocent. Nay, pronouncing a sentence against his owne Conscience : for hee washed his hands but not in innocence. Againe, thou hearest and believest that hee was crucified; and yet it grieves thee not to crucifie him afresh with new sinnes. Thou believest

west that hee died and was buried: and yet thou daily diest not to sin, but in sin; and hast now, not three dayes, but many yeares laine buried in them. He descended into hell. This fifth Article Saint Philip added; and thou believest in it. Hee descended that thou mightst ascend to the place whereto hee is ascended. Yet where be there any tokens of thy desire to ascend unto him? Ascend unto him thou canst not, unlesse thou descend into thy selfe, for whom he so humbly descended. The third day he rose againe from the dead. This sixt Article Saint Thomas annexed: An Article proper for Thomas, who touching Christs Resurrection, was so incredulous. And here thou seest that late crucified man, now acquit himselfe of death, like a victorious Lord. And hence thou

Aug. in
Sermon de
Ascens.

rejoycest : but unlesse thou rise from sinne , and live to righteouſneſſe , Christs Resurrecſtion ſhall afford thee ſmall comfort in the bed of thy ſickneſſe. Hee aſcended into heaven , and ſitteth on the right hand of God, the father Almighty. This ſeventh Article Saint Bartholomew pen- ned. And by this thou beleevest that hee is now aſcended , who for thy fake deſcended . And as from his riſing came the hope of thy Resurrecſtion: ſo from his aſ- cending the hope of thy glorifi- cation. But thou muſt riſe with him , before thou cauſt reigne with him : riſe with him who was free from all ſin , from the Grave of ſin , that thou maist reigne with him who dyed for thy ſin , in his heavenly Sion. And as hee ſitteth on the right hand of God the father Almighty , where he offers up his prayers for

for thee, sheweth those glorious scars of his precious wounds to his *Father* for thee, & per forms the faithfull office of a loving Mediator for thee ; So art thou in thy prayers to remember the necessity of his Saints upon earth. But cold is thy charity in performing such a duty. *From whence he shall come to judge both the quick and the dead.* This eight Article was by S. *Matthew* published : and by this thou *believest*, how he who was judged unjustly shall judge the whole world in *Equity*. For the *Father judgeth none*, but hath given up this *Judgement* unto his *Son*, in whose brest are laid up all the treasures of wisdom and knowledge : And this thou *believest* and tremblest : and reason thou hast to tremble : for how shalt thou be able to stand in his presence, before whom even

even the heavens are unclean? O when the *righteous* shall scarcely be saved, what wil become of the *wicked*? when the *axe* of his *judgement* shall not spare the *greene tree*, what will become of the *dry*? O nothing but woe, woe may befall thee miserable delinquent, if hee deale not with thee in *mercy* but in *judgement*! I believe in the *Holy Ghost*. This ninth Article Saint James the lesse delivered. And thou art taught to believe thus much by it: that the *Holy Ghost* the third person in the blessed Trinity, is the Spirit of comfort, truth and unity: without which it is impossible to please God. For as hee promised unto his Apostles a *Comforter*, so in the *shape of a Dove*, and in the *forme of cloven tongues* there appeared unto them this promised *Comforter*.

But

But how is it that thou *beleevest* in the *Holy Ghost*: and yet with thine hardnessse of heart , and loosenesse of life *grieveſt* the *Holy Spirit* of God ? Thus to *believe*, if thou be not *penitent* ; will rather bee a meanes to draw on thee , then remove from thee Gods heavy judgement. *The holy Catholike Church.* This tenth Article of faith Saint *Simon* founded. But how doſt thou *believe* the *holy Catholike Church*, or how is thy *faith* grounded, if thou obſerve not what the *Church* has com-manded? How canſt thou bee a *Member* of her , so long as thou liuest divided from her? Or how canſt thou truly call her *Mother* , so long as thou hearknest not to her com-mands, but becomest disobedient to her? O then, by a right *faith* knit thy ſelfe unto her : or
else

Aug.

else disclaime thy being a Member of her. But looke unto it : for God thou canst not have for thy Father , unlesse thou have his Church for thy Mother. Neither canst thou ever hope to bee a Citizen in his Church triumphant , unlesse thou bee first a Member of his Church Militant. *The Communion of Saints , the forgivenesse of sinnes.* To this eleventh Article is Saint *Iudas Thadeus* intitled. And this *Communion of Saints* thou believest ; and for the forgivenesse of sinnes thou lookest. And yet thou livest not , as if thou desired to bee of this *Communion*. Neither rendrest thou any such fruits of repentence , as may cherish in thee , the least hope of Remission. *The Resurrection of the body , and the life everlasting.* Amen. With this last Article Saint *Mathias* closeth

closeth our *Creed*,. And by it thou *believeſt* that thy *body* shall rise againe from the dust ; and that thy *soule* shall *live* with the just. But haſt thou not fed thy *Body* too delicately , to rise againe to glory ? Haſt thou not taken too much pleasure in ſining, ever to enjoy *life* everlaſting.

O thou blessed *Trinity* in *unity*, and *Vnity* in *Trinity* ; thus have I made a confession of my *Faith* unto thee, but my many faintings, failings, wants, weaknesses and imperfections greatly discourage mee , unleſſe thou in thy mercy strengthen me. I *believe*, Lord, O helpe my *unbeleefe*. Give mee the ſhield of *faith* ; that here on earth I may acquit my ſelfe like a valiant Champion : and in *Heaven* be made by thee a triumphant Citizen.

C H A P. 65.

Having thus examined himselfe,
and found in the whole course
of his life, a fainting in faith,
and failing in Works; He re-
callcth to mind those Quatuor
Novissima, or foure last Re-
membrances; Memorials
honrably necessary for all Chri-
stians.

Aug. **T**Hus hast thou laid thy selfe
open to all discovery: and
there is no good thing to bee
found in thee. For in thy *faire*,
thou hast found a fainting and
weaknesse: and in all thy *workes*
a failing and barrennesse.

Most freely went that bles-
sed Father to worke (and no
lesse dangerous has bee[n]e thy
walke) when hee confessed
himselfe in this sort. “ Inhe-
rit

" rit sin from my father, an ex-
" cuse from my mother , lying
" from the Devill , folly from
" the world, selfe-conceit from
" the pride and arrogant opi-
" nion of my selfe. Deceitfull
have beene the imaginations of
thine heart, crooked have beene
thy wayes : malicious thy
workes. And yet hast thou
taken the *judgements* of *God* in
thy *mouth*. Desiring nothing
more then to blind the eye of
the world with a counterfeit
zeale. But all such *Hypocrites*
God will *judge*. Hee will not
be mocked with. For as the
Devill has his *sheepe*, with which
hee lets goe the *good*; but keep-
eth the *bad*: So the *Lord* has
his *Fanne*, by which he lets *gee*
the *bad*, and keepeth the *good*.
O when hee shall separate his
goats from his *sheepe*; his *wheat*
from his *tares*; when the *Just*
and

and the *Wicked* shall appeare before him : and every man shall be put into the ballance ; O I feare mee then , thou wilt bee found many graines too light ! It were well for thee then , to prepare thy selfe against that great and fearefull day . And to furuish thee all the better , by making thee a true Converte , of an impenitent Sinner , recall to mind those *Quatuor Novissima* ; or *Four last Remembrances* : Memorials hourly to bee thought ; and so necessary to be reteined in thy memory , as the Christian use of them may prepare thee before *Death* summon thee ; and in this vale of misery fit thee for thine heavenly voyage to eternity . And yet while I speake thus unto thee , I find thy condition to be wofull : for if thou consider them , the very thought of them cannot

cannot chuse but startle thee :
and if thou neglect them, thou
wilt stand in amaze, when they
encounter thee.

*O my deare Lord remember me
in thy mercy ; and so prepare my
memory ; that these Foure ne-
cessary Remembrances may ne-
ver d-part from me. Let mee be
prepared for Death , before it
come, that it may never take mee
unprepared whensoeuer it shall
come. Let mee thinke of that
fearefull day of Iudgement ; and
judge my selfe before I be judged,
that I may not be found light in
thy scale, when I shall be weighed.
Let me, O let me thinke, how there
is an Hell for the damned ; for
better is it by timely fearing it,
to avoid it : then by never drea-
ming of it , head-long to fall into
it. Lastly , let mee thinke of
Heaven, how it is the place of the
Blessed*

Blessed : and that none but those
that are of a cleane heart shall
dwell in it. O cleanse thou mine
heart , that I may bee prepared
for it , and with much spirituall
joy be received in it.

C H A P . 66 .

Death .

I T is strange that Death should
bee such a stranger to thee,
when hee so daily visits those
that neighbour neere thee. Thou
haſt beene familiarly acquain-
ted with many, whose habita-
tion is not now to bee found ;
who haue enjoyed the pleasures
of finne freely ; Others ,
who haue enlarged their Barnes
and store-houſes carefully ; o-
thers, who haue ruffled in their
honours highly : and could de-
liver

liver a Word of Command
bravely : and now behold how
all these being arrested at
Deaths suit , were enforced to
veile to his furly command !
They have made their *Beds* in
the *darke*. They have left their
Houses unto others ; they are
gone unto their *Graves* , and
must not returne againe. Their
substance they have left unto
others : and *strangers* are be-
come their *Heires*. They are
rooted out from the face of the
earth : and now they consider
the vanity of their desires :
how they who lay land to land
while they were here , find
now what a small scantling has
suffic'd them in this their re-
turne to their *last home*. Poore
shell of corruption, what dost
thou thinke of these things ?
I know well , that great reve-
nues , swelling honours , simi-
ling

ling pleasures are dangerous ,
and fearefull eye-sores to a dying
man. He lookes back upon his
Honours, and askes of them, if
they cannot relieve him : but
like false hearted Reteiners, they
fly from him, and present their
Ierrice to another : so quickly
have they forgot their dying
Master. He looks backe then
upon his *Revenues*, those *house-*
hold Gods of his , his inchisted
treasures , and askes of them,
if they cannot redeeme them :
But alas , they have no such
power : these reserve them-
selves for his prodigall Succe-
four , or succeeding Rioter :
they were so poorly used and
employed by him, as they have
quickly forgot their dying Ma-
ster. At last he looks back upon
his *pleasures*, unhappy pleasures,
which now torment him more
then ever they did delight him;
and

and he askes them , if they can
allay his paine, or any way suc-
cour him : but alas, they soone
leave him, for they find nothing
in him nor about him that may
entertaine them. An easie fare-
well then have these taken of
their dying Master. But thou,
poore Pilgrim , hast no *honours*
to transport thee ; no *fortunes*
to detaine thee ; no *pleasures* to
ensnare thee ? For the first, the
count'rance of greatnesse never
shone upon thee ; for the se-
cond , worldly wealth could
never yet so burden thee : and
for the last , though thy youth
might affect them, the infirmi-
ties of age have now estrang'd
them from thee. And yet the
voyce of death is more terri-
ble to thee then the noise of a
Canon. No note more dolefull ;
no summons more fearefull.
And in this thou art not much

to

to bee blamed : for Death is fearefull to all flesh. But so to plaint thine hopes on Earth ; as if thou mightst never goe from earth ; nor returne to earth ; albeit , thou canst find nothing on earth worthy to entertaine thee , is the unhappiest condition that may befall thee. O thinke then of that time , even now while thou hast time , when thy soule , poor languish-
in soule , finding thy eyes shut , thy mouth closed , and all those senses of thy body perished , by which shee used to goe forth , and be delighted in these outward things whereto shee was affected , shall returne unto her selfe : and seeing her selfe all alone and naked , as one afflited and affrighted with exceeding horror , shall through despaire fail in her selfe , and fall under her selfe : O whether
wilt

wilt thou fly, in hope of succour, to comfort thy poore soule in a time of such danger?

Bern. Med.

2.

*Even to thee will I fly, O God
of my salvation, for thou wilt
not suffer my soule to descend to
corruption. Nay, such is thy lo-
ving kindnesse, as thou wilt make
my bed in my ficknesse. And be-
cause nothing is more certaine
then death; nothing more uncer-
taine then the houre of Deaths
prepare mee continually against
the houre of Death. And
that Death may appeare lesse
fearefull unto mee, send thy
Holy Spirit to comfort me; that
being inwardly armed by thee a-
gainst the assaults of Death, and
fury of my Ghostly Enemy, I
may fight a good fight, and cry,
O Death where is thy sting. I
O Hell where is thy victory!*

ANVIL TIPPS. Q. R. CHAP.

CHAP. 67.

Judgements.

VVoe is mee, I tremble to
thinke of it, and yet I
cannot thinke how to avoid it!
Iudged I must bee, and who
will speake for me? A fearfull
witnessse I have within me, to
accuse me: sinnes of omission,
sinnes of Commission to im-
peach me, sinnes of ignorance,
sinnes of knowledge, sinnes of
malice to convict mee, though,
one were sufficient to con-
demne mee. But thou wilt aske
mee, of what art thou to bee
brought to account? for what
art thou to be brought to Judge-
ment? Even for al thy thoughts,
words and workes. For God will
bring every worke into Judge-
ment, with every secret thing,
whether it be good, or whether it
be evill. And that it may ap-
peare

peare that thou shalt be accountable for all these; first, touching thy thoughts : Of these thou shalt be judged ; for forward thoughts separate from God. And hee shall judge the secrets of men. With their conscience also bearing witness, and their thoughts ! the meane while accusing, or else excusing one another. Secondly, thou shalt give account of all thy words. Of every idle word that men shall speake, they shall give account in the day of Judgement. Thirdly, thou shalt be accountable for all thy workes. For we must all appear before the Judgement seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.

O my poore afflicted Soule, canst thou heare these things, and not melt thy selfe into

Q. 2 teares

Sap. 1.1.

Rom. 2.

Ib. 5.15.

Mat. 12.

2 Cor. 5.

teares ? seeing , that not onely
in the bed of thy sicknesse, by a
secret divine power all those
workes which thou hast done ;
be they good or evill , shall ap-
peare before thee , and be pre-
sented to thee ; but in that
scarefull day of Account, when
all flesh shall come to *Judge-
ment* : all these in Capitall Let-
ters shall appear written be-
fore thee. Not one privie bo-
some sinne , were it never so
closely committed , or subtilly
covered , or cunningly carried,
but must bee there discovered.
Adam shall bee brought from
his *bushes* , and *Sarah* from be-
hind the *doore* , and man , miser-
ably perplexed man , shall say
to his conscience , as *Ahab* said
to *Elias* , *Hast thou found me, O
mine Enemy !* O what unnum-
berlesse numbers of Bills of Indite-
ment shall bee then and there
pre-

preferred against thee? And of all these to be found guilty; O how art thou falne into the gall of bitterness, and all misery! For what can the thoughts and Imaginations of thine heart say for themselves, but that they have beene evill continually? what can the words of thy mouth say for themselves, but that they have beene full of all filthinesse and scurrility? Lastly, what can the workes of thine hands say for themselves, but that they have beene loaden with transgressions and iniquity? But perchance, thou hast some hope of a pardon, and so like some of our deluded Delinquents here on earth, by flattering thy selfe with a vaine hope of life, estrangest thy thoughts from thinking of a better life. But doe not so deceive thy selfe; for if it be not by

Q 3 faith-

faithfull repentance sought for here, there is no hope for any pardon there to bee procured; nor for any *Appeal* to be there admitted; nor for one minuts *Repreuve* to bee there granted; nor for that heavy sentence of Death to be one moment adjourned. That sentence of eternall Death. *Depart from me*; this shall bee the sentence: To lose whose countenance, and to *Depart* from his presence is to bring thy soule into endlesse torments, eternall anguish.

O my God, thou who hast appointed a time for every man to dye, and after that to come to judgement; make me to remember mine end; that fitting my selfe for it, I may cheerfully encounter it, and so prepare my selfe for that judgement which shall come after it. O make me walke in

in thy light, now while I have
light to walke in; and to worke
out my salvation now while I
have time to worke in. For time
will come, unlesse wee walke
here as Children of light) when
we shall have neither light to
walke in, nor time to worke in.
O inflame mine heart with thy
love: and teach me thy judge-
ments, and my soule shall live.

C H A P. 68.

Hell.

Hearc how the damned
say; while they were
here on earth they lived better
then thou, and yet they are
damned! And so they taxe
Gods mercy and indulgence
towards thee of injustice and
partiality. Such is those dam-

Q 4 ned

ned soules charity. Meane time,
thou livest securly, feedest
deliciously, and putteth the
thought of the *evill day* from
thee by walking foolishly in
the ways of vanity. Little desire
then maist thou have, O thou
sinfull Pilgrim, to see death;
having so little hope of life after
Death. O, had some of those
damned ones, who are now
lost for ever, received those
many sweet visits, motions and
free offers of his *grace*; those
opportunities of doing good;
those many meanes of eschuing
evill; no doubt but they would
have beene as ready to enter-
taine them, as thou hast been to
reject them. O thinke with
thy selfe, how happy had that
rich Glutton beene, if hee had
rewarded poore *Lazarus* with
some few crummies from his
Table. O had it not beene
farre

farre better for him, to have given to the poore all that ever hee had; to have stripped himselfe to his shirt: and to have made exchange of his purple raiments with rags of poverty, then to fry in hel-fire eternally? O how happy had that rich man in the Gospel bin, if in stead of inlarging his *Barns*, he had inlarged his *Bowels* to the poore! Little knew hee how soone his foul should be taken from him; when hee addressed his care for so needlesse a provision. His thoughts were so taken up with inlarging his *Barnes*; as hee never thought, *How Tophet was ordained of old*; *how it was made deepe and large*; *the pile thereof fire and much wood*, and *how the breath of the Lord like a stremme of brimstone*, doth kindle it. *Tophet was large enough*, though his *Barnes* were not.

Q 5

But

Esay 30.
33.

Ezek.42,

But turne unto thy selfe ; for whom canst thou find in more danger of falling into that *place of horrour*, then thy selfe ? How hast thou bestowed thy time ? how hast thou employed thy *Talent* ? O hast thou not put it up in a *napkin* ; or done worse by employing it to some worser end ? have not many bin damned for leſſe then thou hast committed : and did it repent thee of what thou hadſt done , that ſo thou mightſt not bee condemned ? O no ; many a wretched ſoule lyes there tormented for leſſe offences then ever thou acted ; and haſt thou yet turned to the Lord , that thou maift bee pationed ? It is written , in what houre ſoever the *Rigbre-ous* committeth *iniquity* , his *righteouſneſſe* ſhall not bee had in remembrance . Now , if the *righteouſneſſe* of him ſhall bee for-

forgotten by committing ini-
quity, who leaveth what he once
loved, relinquisheth what hee
once professed ; what may we
thinke of the repentance of
that sinner , who returns a-
gaine to that whereof hee re-
penteth ? O how many have af-
cended even up to heaven, and
amongst the starres have built
their nests : and yet have sud-
denly falne from that glory, by
glorying in their own strength,
and so drench'd themselves in
endlesse misery ? And whence
came all this , but because they
ascended unto that Mountaine,
to which the first *Angel* ascen-
ded, and as a *Divell* descended ?
And canst thou excuse thy selfe
of being one of these ? Hast
thou not sometimes shewn to
the world great arguments of
piety ? Hast thou not beeene
sometimes like the *Kings*
daughter,

*Aug 1 Soli-
log. c. 29.*

Daughters, all glorious without :
but how soone becamest thou
striped of this glory ? Thou fell
from that seeming sanctity, or
holy hypocrisie into open pro-
phanecesse and impiety. Woe
is mee , what shall become of
me ! The *wages* of *sinne* is
death; a death that never dieth,
but liveth eternally. Where
nothing shall bee heard but
weeping and wayling , groan-
ing and howling , sorrowing
and gnashing of teeth. O how
grievous then shall bee mine
anguish ! how endlesse my
sorrow and fadiesse ! when I
shall bee set apart from the so-
ciety of the just ; deprived of
the sight of God ; deliver'd
up unto the power of the De-
vils , and to goe along with
them into eternall fire : where
I am to remaine without end
in grieving and groaning !
when

when I shall be banished from
that blessed Countrey of Para-
dise , to bee tormented in Hell
perpetually : where I must ne-
ver see so much as one small
beameling of light , nor the
least drop of refreshment : but
be tormented in Hell for thou-
sand-thousand years:and so tor-
mented, as never to be thence
delivered:wher neither the tor-
mentors become wearied ; nor
they dye who are tormented.

Bern. Med

*O my deare Lord, looke upon
the price of thine owne blood.
Thou hast bought mee for a great
price : O deliver thy Darling
from the Dags : remember her
in mercy whom thou hast bought.
O let her not goe downe into the
Pit : neither let the Depth swal-
low her up. For who shall praise
thee in the Depth ? O my good
God, though the terrors of Death,
and tormentes of Hell encampasse
me,*

me, yet art thou my Succour,
and wilt deliver me : and my
soule shall live to prayse thee.

C H A P . 69 .

Heauen.

O How shoulde I looke up
unto thee , that have so
provoked thee ? O thou Man-
sion of the Saints ; thou portion
of the just ; thou Citie of the
great King ; thou heavenly and
most happy kingdome ; where
thy blessed Inhabitants are ever
living & never dying ; wher thy
glorious state is ever flourish-
ing and never declining . I must
confesse to my great griefe and
shame , that I have no *interest*
in thee . I have lost thee , un-
happily lost thee , in losing my
selfe , in losing my soule by sel-
ling it to vanity . I sometimes
resolved to play the part of a
wise Merchant , and to sell all I
had .

had for the purchase of one
pearle. But I held the purchas:
too deare, and therefore have I
deservingly lost it. Foolish
Pilgrim, couldst thou find any
thing more fitting to entertaine
thy best thoughts, or bestow
thy care, then the *salvation* of
thy *soule*? Didst thou thinke it
so easie a taske to get *Heaven*,
as to purchase it by making
thine *Heaven* on earth; yet hadst
thou but taken halfe so much
pains to get *heaven*, as thou hast
done to get *Hell*: thou mightst
have challeng'd more interest to
Heaven, then now thou canst.
Many summer days & long win-
ter nights have thy follies taken
thee up: and these seem'd short
unto thee, because thou tookst
delight in those pleasures of
vanity: But to bestow one
short houre upon devotion; O
how many distractions did that
suffer

suffer ; and how long and tedious seem'd that houre , because that task was wearisome to thee , and thy mind was elsewhere wandring , and would not stay with thee : and canst thou now thinke that so rich a kingdom would keep it selfe for thee ; when thou wouldest neither knock that it might be opened to thee ; nor seeke that it might be found of thee ? Health , thou know'st well , commeth not from the clouds without seeking , nor wealth from the clods without digging . And yet Heaven must be got without knocking or seeking . But great prizes are not to bee so purchased . For as Heavens Gate is strait ; and few there be that enter ; so are our tribulations to be many ; that we may be of that few that shall enter . But I heare thee now cry out ,

as one that had some sense of his sinne, and of the losse hee has incurred by sinne. " Woe " is mee ! I cannot looke upon " this *Earth*, I tread on without " blushing ; nor can I thinko " upon *Death* without sorrow- " ing ; nor the day *Judgement* " without trembling ; nor of " Hell without shaking ; nor " of the joyes of *Heaven* with- " out astonishing. For *Earth*, " I loved it so well, (atid. well " might I blush at my selfe for " for bestowing my love so ill) " as the remembrance of *Death* " became sorrowfull. For by " it I understood how I was " to be brought to *Judgement*, " of all others most feare- " full ; and from thence as " having nothing to answer in " mine owne defence, I was " to bee haled to *Hell* a place " dismal and dolofull. And con-

" consequently to forfeit all
" my title and interest in Hea-
" ven, which could not chuse
" but astonish mee, being a
" place so joyfull. This I like
well in thee: for this know-
ledge of thine infirmity, may
bring thee to look for remedy:
and by degrees to find recove-
ry. Ioyne then with mee; and
offer up thy prayer to the
Throne of grace, that He in his
mercy would looke upon thee

*Gracious God, though I bee
altogether unworthy to lift up
mine eyes unto heaven, or to offer
up my prayers unto thee, much
lesse to be heard by thee: yet for
his merits and mercies sake, who
sitteth at thy right hand, and ma-
keth intercession for me, reserve a
place in thine heavenly Kingdome
for mee. Deare Lord, in thine
House are many Mansions; O
bring*

bring me thither, that I may joyne
my voyce with those voyces of the
Angels, and sing prayses to thee,
who sittest in the highest Heavens
for ever.

CHAP. 70.

With the Remembrance of these,
He becomes afflicted
in Spirit.

O But yet I find my soule
like dry ground, where no
water is ! wheresoever I turne
mee, I find affliction and mis-
ery , on all sides encompassing
mee. O what shall I doe ;
where shall I fly to ? For be-
hold , while I take my selfe
aside from the world , into
some with-drawing roome, pur-
posely to forget the world, and
prepare my selfe for the joyes
of

of a better life : while , I say ,
I beginne to commyne with
my owne thoughts in the se-
cret Chamber of mine heart ;
I become so affrighted with
the representment of those
fourre last Remembrances , as I
wholly forget what I inten-
ded to speake : my tongue be-
ginnes to cleave to the roofe of
my mouth ; my spacie is dryed
within mee ; those active fa-
culties of my loule leave mee ,
and mine understanding depar-
teth from mee . O Death ,
Death ! How bitter is the re-
membrance of thee ? O how
mee thinkes , thou summons
mee ; and like a surly Guest ,
breakest in upon mee ; nay , un-
invited , resolvest to lodge with
mee ! And presently I feele
my selfe wounded ; and so mor-
tally as not to be cured . O how
my divine eye-sight now dark-
neth

neth ; my painting breast bateheth ; my hoarse throat rutleth ; how my teeth by little and little grow black, and draw to them a kind of rust ; how my countenance growes pale , and all my members stiffe ; how every sense and faculty failes : how my wasted body threatneth a speedy dissolution ! yet desires my poore soule to bee a Guest, still though there be cold comfort to bee found in such a forlorne Inne ! but what are all these terrors of *Death* to that scaredfull day of *Judgement*, when at the sounde of the *Trumpe* all flesh shall rise ! where none may be exempted, but all judged ! O me ! *Death* is nothing unto this. For what comparison betwixt a *Death* temporall and eternall ? And such shall be the sentence of every *Reprobate*, amongst which

Dans. de
Hora mort.

which I the chiefe. O how terrible will that great Judge appeare to such as in this life would neither be allured by his promises, nor awakened with his judgements? O how dolefully will that voyce sound in their eare. *Depart from me, I know you not!* And how ready will that officions Taylor bee upon the delivery of this hearie sentence, to hale them to utter darkenesse; a place of endless torment: where the cursings and howlings of Fiends and Furies shall entertaine their melodious eare; ugly and hideous sights shall enterteine their lascivious eye; loathsome stinkes their delicious smell; Sulphur and brimstone their insidious taste; graspings and embracings of snakes, their amorous touch; Anguish and bitter sevyrye, their whiche thofc

those miserable damned soules
shall be tormented, both in their
flesh and spirit. In their *flesh*
by *fire* ever burning and never
decaying : and in their *spirit*
by the *worme* of *Conscience* ever
gnawing and never dying !
where there shall bee griefe in-
tolerable , feare horrible , filth
incomparable ; death both of
soule and body , without hope
of pardon or mercy.

And now to cloze with the
last ; the losse whereof exceeds
our sufferings in all the rest.
O to consider how I , unhappy
I , have not onely got *Hell* , the
Lake of horror and misery : but
lost *Heaven* , the place of end-
lesse joy and felicity : O what
heart can consider it , and not
resolve it selfe into a Sea of
teares , in contemplation of it ?
For what may the wretched
soule think , when she lifteth

Bern. Med.
3.

up

up the beames of her mind, and beholdeth the glory of those immortall riches ; and withall considereth , how shee has lost all those for the poverty of this life ; O how can shee bee lesse then confounded with anguish ; how can shee doe lesse then rore forth in the affliction of her Spirit ? Againe , when shee shall cast her eyes below her, and take a full view of the vale of this world , and perceive how it was but as a mist , and presently looking above her, admires the beauty of that eternall light , shee presently concludeth,that it was nothing else but night and darkenesse which shee here loved. O how shee fainteth , faltereth and fruitlessly desireth , that shee might but have some small remainder of time allotted her ; what a sharpe course ; what a severe

severe manner of conversation
would shee take upon her? what
and how great promises w ould
be made by her? with what
strict bonds of devotion
would shee seemingly tye her?
But this must not bee granted
her; as shee had her full of
pleasures here, so must shee
now bee tormented for ever.
O how my Spirit with the re-
membrance of these becomes
afflicted! O who will heale
mee, for I am wounded.

O my gracious and deare Lord out
of thy boundlesse compassion, looke
upon my grievous affliction. Keepe
not silence at my teares, for I am a
stranger with thee and a sojourner
as al my Fathers. I have none to fly
unto but thee; and so highly have I
provoked thee; that unlesse thou
take pitty on mee, and receive mee
for his blood, which was shed for

Psal. 39.
12.

R mee,

mee, I am lost eternally. O my good Shepherd, call mee, thy lost sheepe, home ; for lost I am, unlesse thou call me : lost for ever, unlesse thou save mee.

C H A P. 71.

Faith appeares unto him with a cheerefull presence ; affording him comfort in his affliction.

B eing thus afflicted inwardly and outwardly , Faith appeared to mee ; but alas , so much was I dejected , that although I might have beene moved to admiration with her goodly presence : and encouraged with her affable countenance : I stood still perplexed, being so farre from comfort as I scarcely expected it. Which

Faith

Faith well perceiving , shee
drew neare mee , and pulling
mee to her , with a presence no
lesse gracefull then cheerfull ;
thus encounter'd mee.

" How now Pilgrim , have
" you seene so many dayes , and
" those so full of misery ; and
" and can you find ought here
" where you have liv'd so
" long , and found so small com-
" fort , that may deserve your
" teares ? Is the world , this
" empty Sponge , growne so
" neare to your heart ; as it has
" power to draw teares from
" your eyes ? Tell mee the
" ground of your griefe ! Doe
" you sorrow because Old-age
" comes upon you ; and you
" can live no longer : or if you
" should live , you cannot en-
" joy that fulnesse of youthfull
" pleasure which you formerly
" tasted ? or are you unwil-

“ ling to forgoe your possesi-
“ ons ; to take a long leave of
“ your friends ; or to be stript
“ of those goodly honours ,
“ which you here enjoyed ?
“ No , I hope you are wiser
“ then to become so foolish a
“ Mourner. What is it then
“ that has thus violently
“ wrought upon your reason :
“ and brought your disordered
“ thoughts unto this distracti-
“ on ? Surely , it must bee of
“ some importance that has
“ brought you into this dis-
“ consolate anguish. But this I
“ perceive to be a distemper of
“ your mind : and it shall bee
“ our principall care ; upon
“ discovery of your wound ,
“ to apply a speedy cure. Goe
“ to then , disclose your griefe
“ freely ; and believe her , who
“ hates nothing more then
“ breach of faith , that upon
“ your

“ your imparting of it , you
“ shall receive this friendly of-
“ fice from mee ; either to cure
“ it or allay it. Herewith I be-
came so encouraged, as I made
a free discovery of the grounds
of my affliction ; which shee
tooke so well at mine hands, as
presently causing me to sit by
her, shee begunne to comfort
me in this manner. “ You have
“ done wel in this discovery of
“ your grief. Wounds cannot be
“ cured, before they be opened.
“ Neither doe wee feare but by
“ ministring some fitting pre-
“ scriptions, our endevours wil
“ bring forth that good effect,
“ as you shall find great ease in
“ your afflictions. You tell me,
“ how the *Remembrance* of
“ your *end* is very terrible to
“ you: not so much in regard of
“ your fear of *Death*: as of that
“ fearfull day of *Judgement* after

“*Death.* For you find in your
“ selfe such an infinite and un-
“ supportable weight of grie-
“ vous sinnes pressing down-
“ your soule even to the gates
“ of Hell , as lesse then grieve
“ you cannot ; else were you
“ insensible of the losse of a
“ soule. Trust mee , Pilgrime
“ so farre am I from sorrowing
“ with you,as I rejoyce in your
“ sorrowing : For this sense
“ of your sinnes brings you to
“ seeke for cure : which had
“ they not afflicted you , and
“ and broughtyou even to the
“ pit-brinke,had beene the least
“ of your care. It is well then
“ for you that you are affli-
“ ted : for else you might
“ have gloried and fatned
“ your selfe in your sinnes, and
“ so eternally perished. Bee
“ then of good comfort : and
“ suffer not *Cains* desperate
“ con-

" conclusion to have any pos-
" session in you : For I must
" tell you , hee sinned more in
" laying, *Greater is my sinne then*
" *can be pardoned* ; then in mur-
" dering his Brother : For as
" in the one , hee lay violent
" hand on the Image of God ;
" So in the other hee detracted
" from the highest and dearest
" prerogative belonging to
" God : for there is no attri-
" bute wherewith hee is more
" delighted , then to be styled
" a *God of mercy*. We may saf-
" ly then conclude : That *def-*
" *paire* is of a more high and
" hainous nature then any sin.
" For tell me , has not God him-
" selfe with his owne mouth
" promised , and is he not both
" able and willing to performe
" what hee hath promised ?
" That , *At what time soever a*
" *finner doth repent him of his sin*

Ezek.18.

R 4 "from

Ezek. 18.

" from the botome of his heart, hee
" will put away all his wickednesse
" out of his remembrance Though
" late repentance then bee selfe
" dom true, yet true repentance
" never commeth too late. The
" good Thief had no sooner
" repented him of his sin, and
" confessed Christ, then he was
" even at the last hour received
" to mercy: which example; as
" it admits no such liberty as to
" encourage any to *presume*, see-
" ing there was but one; nor
" to throw downe any into
" *despaire*, seeing there was
" one. Indeed there is no-
" thing that endangers mans
" salvation more then by gi-
" ving way to *delay*: yet when
" the sorrowfull soule heartily
" repents him of what is past,
" and with a constant religious
" resolve intends to redeeme
" the time to come; his pious
" teares

“ teares, devout prayers, holy
“ resolves will find ready ad-
“ mittance to the Throne of
“ Grace. For as his *mercy* is
“ above all his *Workes*, so will
“ hee shew it most on that
“ worke which stands in most
“ need of his mercy. This I am
“ sure your long experience not
“ onely obserued but plente-
“ ouly tasted, for else have
“ these yeares of your Pilgri-
“ mage beene ill bestowed;
“ that hee is *gracious, merciful,*
“ and long *suffering*. Nay, that
“ it has been evermore the pro-
“ perty of this good and care-
“ full Shepherd, to call home
“ those that were wandring,
“ invite those that were with-
“ standing, expect those that
“ were fore-flowing, & to em-
“ brace those that were retur-
“ ning. Nay, that it has bin ever
“ the condition of this valiant

R 5 Iosuah,

“ *Iosuah*, to exhort you to
“ fight , and so to helpe you
“ that you might become Con-
“ queror in that fight. In one
“ word , it has beeene ever his
“ care to behold you when you
“ were in the Battaille fight-
“ ing, to encourage you when
“ you were failing , and
“ crowne you when you were
“ vanquishing. Come then tell
“ mee , are you wearied and so
“ heavy laden , that you must
“ faint by the way , if you bee
“ not refreshed ? Behold , how
“ hee has invited you to come
“ unto him , where you may
“ receive refreshment and
“ comfort from him ! Bee not
“ then wavering in the *Faith*,
“ but take fast hold of his pro-
“ mises who will not faile
“ you : and relye on his mer-
“ cies , which in your greatest
“ straits will deliver you. Bee
“ *faith*.

"faithful then unto the end, and
"he wil give your hearts desire.

This Ladies exhortation afforded mee much comfort in this my affliction ; but much more when I knew who shee was : for I had heard much of her , though I was never till then well acquainted with her. For so soone as I heard her name, I began to be very confident , that whatsoever shee spake came from good ground. Nay, I understood how no action , were it never so good in its owne nature, could subsist or become really good without her. How she was the ground-worke of all vertues ; the pure Fountaine and firme foundation of all divine graces. How no fruits were they never so pleasant to the eye , nor favourly to the taste, but they were *Sodoms apples* , unlesse they received growth.

Hab. 2.4.

Rom. 3.28

Mat. 14.
31.

grouth and ripenesse from her.
*How every faithfull soule lived
by her : how every one be-
came justified by her : good rea-
son then had I to rely on her,
and to derive comfort from
her.*

Having in this manner with
her sweet instructions refresh-
ed mee, promising mee with
all, that even in mine Agonies
of death she would be near me,
if now in these few but evill
dayes of my Pilgrimage, shée
were not discarded by mee :
which I vowed never to doe
so long as there was breath in
my body ; shée suddenly vani-
shed from me ; which did not
a little perplexe me : for never
ooke poore afflicted soul more
joy in any ones company.

*O my deare and benigne Iesu,
how justly mightst thou have re-
proved*

proved mee', with — O thou of little faith ! O it is but a little one ; the least seed in the Garden ; O increase this my faith ! O pray to thy Father that my faith fail not ! So shall my heart bee purified by faith. So shall I become justified by faith. So shall I have accessse to thee by faith : and hereafter live with thee and thy faithfull ones in the inheritance of the just.

Luke 17. 6.
v. 5.
Luke 22.
32.
Act. 5. 9.
Rom. 3.
28, c. 5. 2.

C H A P. 72.

Hope seconds that comfort.

VW Ho is hee that know-
eth not how soone
Faith begins to decline and
grow out of request in the
heart of a worldling ? This I
found true by mine own expe-
rience : for albeit, that com-
fortable

fortable assurance of *Faith*
might seeme to have removed
from me all occasions of teare :
and had so well strengthned
mee, as those infirmities wher-
of I formerly laboured , were
to the outward eye wholly cu-
red in mee : yet remained
there still some *core* at mine
heart. I found it was not so
well with mee as it should be.
Me thought day and night that
terrible voyce of *Behold the man
and his workes !* ever sounded in
mine eare. For I considered,
how as God was *mercifull*, so
hee was *just*. Neither did it
stand with Gods *Injustice*, to pro-
nounce any other *sentence* upon
mee then as my sinnes deserv'd.
What then could I expect , but
to be throwne downe into that
bottomlesse pit, where nothing
but *woe* , *woe* in every place re-
sounded : horror and confusion
dwelled.

dwelld ? Thus fared it with mee , as with one newly recovered out of some dangerous sicknesse, and after his recovery, by reason of some distemper makes relapse into his former malady. But I found , how when mans helpe faileth, Gods beginneth : And that mans extremity was Gods opportunity. So gracious is the Lord to those that feare him : yea, to all such as with an humble and contrite heart returne unto him. For behold how light appeared out of darkenesse ! One day as I stood thus perplexed, weary of life, yet fearefull to dye, there appeared, mee thought, before me a woman of a beautifull and cheerfull countenance ; bearing an *Anchor* upon her shoulder : who drawing towards me , presently demanded of mee how it was with

with me? But as one desirous
to have none to share with mee
in the burden of my affliction :
nor to partake of any comfort,
so strangely had my folly given
way to temptation : as I turned
uncivilly my face from her: but
of so sweet and well-compo-
sed a spirit seemed this Lady, as
all this nothing amated her :
and the better to bring mee to a
feeling of mine owne infirmi-
ty, addressed her discourse in
this manner unto me.

“ Goe to sirl you must not
“ have your owne will in this
“ sort : A froward Patient re-
“ quires a rough hand, and a re-
“ soleute heart. But I will shew
“ my selfe more courteous to
“ you. I am not ignorant of
“ of your disease ; and much
“ relies your malady on my
“ cure. Doubt nothing of your
“ recovery, so you will but in-
“ genuously

" genuously discover your in-
" firmity. Neither am I alto-
" gether unacquainted with
" my sister *Faiths* late visit of
" you : whose sound cordiall
" comforts might have
" wrought such effect in you,
" as you should have lesse nec-
" ded any other receipts , had
" you discreetly applyed what
" was so seasonably , and sove-
" raignly ministred. But before
" I beginne with you ; let mee
" so farre prevaile with you, as
" to remove from your too
" much dejected and depressed
" spirit , all those unbeseeching
" thoughts which perplexe
" your quiet : Bee not such an
" enemy to your selfe, as to re-
" ject that, which may rectifie
" your state: And of sick ; may
" make you whole : and of a
" faint-hearted souldier, a cou-
" ragious Warrier. And now
" to

" to prepare you the better for
" this spirituall encounter :
" my first Assay must be, to re-
" move those *skales* from your
" eyes , which by long conti-
" nuance, are growne so thick,
" as they keepe you from
" knowing us.

This said, shee infused a fmal
quantity of a precious kind of
liquor into my dusky and dre-
ry eyes : which infused, those
very *skales*, which formerly
troubled my sight , became re-
moved : so as , I perceived
who it was that ministred unto
mee : and by little and little be-
came so strengthned , as I was
confident of revovery. Ha-
ving found mee in this sort a
little cheered ; as one desirous
to perfect what she had begun :
to make mee more hopefull of
her cure , shee acquainted mee
with the quality of her power.
" How

"How now, said shee, I
"cannot be perswaded but you
"must now of necessity know
"mee? Though I have beeene
"long time a stranger to you;
"let us now renue our ac-
"quaintance; believe it, it shall
"not repent you: for I never
"yet lodged in that Inne,
"which held mee not a wel-
"come Guest. Many before
"this time had untimely pe-
"rished, had they not by mee
"beeene seasonably supported.
"By land and water have I
"offered my selfe a friendly
"companion: and firmly stuck
"I to them who relied on me,
"in time of greatest danger
"or opposition. And when no
"semblance of delivery appea-
"red: no *hope* of liberty ap-
"proached: We with this
"Anchor brought them to the
"haven safely: plantiug them
"so

1 Thes. 5.8
Tit. 2.13.
Psal. 16.9.
31.24.
Prov. 13.
12.14. 32.
Rom. 5.5.
Roma. 12.
12. 15. 13.
8.24.

“ so securely, as no perill could
“ interpose their security.
“ And now tell me, is our
“ strength so weakened, as wee
“ cannot performe what wee
“ formerly so happily effected :
“ No, we are the same ; so wee
“ find the same Spirit in those
“ to whom we apply our cure ;
“ which to accomplish shall be
“ our principall care. Take
“ then for an *Helmet*, the *hope* of
“ *salvation* : Looke for the
“ *blessed hope*. Let thy *flesh* rest
“ in *hope*. Be yee of good con-
“ rage--all yee that *hope*. For
“ I must tell you, *hope deferred*
“ maketh the *heart* sick : but
“ the *righteous* hath *hope* in his
“ *death*. For so well and surely
“ is her foundation grounded,
“ as *hope* maketh not *ashamed*.
“ *Rejoyce* then in *hope* : be *pati-*
“ *ent* in tribulation. So shall
“ the God of *hope* fill you with
“ all

" all joy. To which fulnesse
" I recommend you.

This said, she retired, but my *Hope* became much strengthened. For having sometimes heard, how *Hope* that is *seen*, is not *Hope*: Though I did not see her, yet was I comforted by her: for her sweet and comfortable advice had so cheered me; as with that patterne of patience, (and that with great vehemence) I cryed forth in this manner; through the *hope* and assurance which I had in my deare Saviour: *I know that my Redeemer liveth, and that with these eyes I shall see him.*

And now I begun to wonder at mine owne weaknesse; how I could so much as have the least distrust or diffidence in Gods goodnessse: how I could suffer my spirit to be so uncomfortably

fortably drenched and drown'd in the depth of misery : having so free *accesse* to the Throne of mercy. Againe , how in this surging Sea of affliction ; where every worldly wave threatneth ruine : I durst presume to play the *Mariner*, and saile without mine *Anchor*. Finding then so soveraigne a cure for my care : Such sweet solace to mine anguish : so present a repreve against death : so fit a receipt to my griefe , I thought good to returne to the Lord with my whole heart ; returning thanks unto him from whom commeth my helps , and on whose gracious compassion have I grounded mine *hope*. My morning and evening Incense have I therefore resolved to offer : that in an acceptable time hee would be pleased to receive my

my prayer : teaching me how to suffer , and by suffering to conquer : and conquering , to render to the Lord of Hoasts all honour .

O my mercifull Lord God , who bindest up the wounds of every contrite and truly penitent Sinner : suffering him not to bee tempted more then hee can beare : but of the abundance of thy compassion , giveft him an issue out of his temptation : Make mee ever with a religious feare so to put my trust in thy mercy . : as I may never be swallowed up of my misery . And seeing , wee are saved by hope : give unto mee such a saving hope ; as neither too much confidence may make me presume : nor the too perplexing consideration of my many sinnes bring mee to a despaire of pardon . Bee neare mee , deare Lord , in the house of my

Rom. 8.
24.

my visitation : let the enemy have no power over mee : but so shadow mee under the wings of thy mercy ; that the remembrance of thy judgements may rouse mee sleeping ; the memory of thy mercies raise mee waking ; to render praise unto thee , as my hope is in thee , my helpe from thee , O Lord everlasting .

C H A P . 73 .

Charity promiseth him in this vaille of misery , to cover all his scarlet sinnes with the white roab of mercy ; and by keeping her company , conduct him safely to the kingdome of glory .

B Vt our daily experiance confirms this to be so true ,
as

as nothing can bee truer : A Worldlings mind is apter to be transported with the light gailes of *presumption* : then to be over-poized with any weights of a contrary nature. Man becomes so apprehensive of the sweet promises of comfort, as hee not onely forgets his former unhappy condition, but even himselfe. So subject is hee to surfeet of that, which was only given him to allay his discontent : and to retaine in him a thankfulness to him from whose beauty he received that benefit. This it feemes ; *charity* feared much would befall mee : So as one day with a comely, affable and gracefull presence, me thought, shee appeared unto me : not so much to increase my comfort, as to prepare my mind rightly to use it. For shee found me sub-
stroyed

ject to no such dis-consolate humour, but refreshed with joy above measure; which to temper, shee begun to impart her mind unto mee after this manner.

" It joyes mee much, good
" Pilgrim, to see you thus
" brought from death to life.
" But it were well for you so
" to moderate these comforts
" which you have received: as
" not to lose your selfe, lest you
" might deprive your selfe of
" the benefit of this comfort.
" You may doe well then here-
" in to imitate the *Fly*, which
" putteth not her feet into the
" greate Masse of honey, but only
" taketh with her tongue so
" much thereof as serveth her
" turne and no more, lest by do-
" ing otherwise, she might re-
" maine taken and drowned
" therein. Too much honey
" cloyeth

"cloyeth : and too much of
"comfort drowneth. Mode-
"rate then these, as you tender
"your invward peace. Time
"has beene vwhen the very least
"beameling of these comforts
"which now so plentuously
"reflect on you, would have
"infinitely refreshed you : for
"your spirit was wounded
"within you : present de-
"lights and future hopes had
"wholly estranged themselves
"from you. Stand then in feare,
"lest by abuse of these, some
"worse thing befall you.
"Many, by being unhappy
"have become happy: but very
"few have attained true hap-
"pineſſe, by being in this
world ever happy. Now
"then, as my ſister *Faith* has
"in these ſpirituall comforts
"grounded you : And my
"younger ſister *Hope*, has in

"these confirmed you: So shall
"it be my care, who am their
"poore contemptible sister,
"to prepare you for them, as
"they have prepared them for
"you: that such choyce re-
"ceipts may be applyed to that
"end for which they were mi-
"nistred: and your comforts
"such, as the issue of them
"may not be repented.

After this discourse of hers, I desired much to know her name: for being, as shee professed, sister to those two Ladies, from whose advice I had received so great comfort: I wondred much at her Habit: for though her presence were comely, her countenance sweetnes with a well-beseeming mode-
sty; yet her apparell was but meane. Which she observing, with a quick delivery and com-
posed

posed gravity , shée thus an-
swered mee,

“ You must not gather by my
“ Habit what I am. For I
“ weare the worlds livery ;
“ such as shée is pleased to be-
“ stow upon mee ; with no
“ lesse content , then shée
“ throwes it on me with con-
“ tempt. For many yeares to-
“ gether have I beeene the Rich-
“ mans Almoner : yet never to
“ this houre did I increase my
“ store : for all the service I
“ did him, I required no other
“ wages of him , but to take
“ his poore Hand-maids coun-
“ sell , which was : To make
“ himselte happy with his
“ owne. But alas , I found Si-
“ monides saying too true ! The
“ vertuous did more frequent
“ the doores of the rich , then
“ then the rich of the vertuous .
“ The poore were vertuous ,

“ and repaired to the doores of
“ the rich : but the rich were
“ vicious, and would not open
“ their doores to the poore.
“ I obſerved how vertue was
“ accounted ſuch a treasure , as
“ twas held more fitting to be
“ out of the world then in it :
“ whereas riches held that re-
“ putation amongst men : as
“ men were held of no reputa-
“ tion without it. But you de-
“ ſire to know my name ; and
“ you ſhall have it : but I pray
“ you doe not imitate the fa-
“ shion of this preſent world,
“ by loving one worſe when
“ you hear it. Neither am I a fit-
“ ting Consort for you, unleſſe
“ my two Sisters have wrought
“ ſome good effect on you. For
“ charity is cold; and ſuch Com-
“ panions are not easily enter-
“ tained : nor ſuch Guests
“ kindly received ; where the
“ one

“ one bids us *give* that we may
“ *receive* : the other bids us
“ *give* all that we *have* : and
“ when all that wee *have* is *gi-*
“ *ven*, to expect our reward in
“ heauen. But this *sowing* of
“ *bread* upon the *water*, is of
“ too hard digestion to a foot-
“ lish worldling : and yet it
“ must be *sowne* upon the *wa-*
“ *ter*, or your *harvest* is lost for
“ ever. Let mee then seconde,
“ what my deare Sisters have
“ proposed : as your discom-
“ forts were by them not onely
“ allayed ; but with assurance
“ in Gods promises confir-
“ med : So heare what *charity*,
“ the Worldlings out-cast, will
“ doe unto you ; to make you
“ perfect throughout for Him
“ who will receive you. I
“ have never yet beeene known
“ to bee more ready to *promise*
“ then *performe*. Yet shall the

“ promise which I make unto
“ you, bee of infinite conse-
“ quence : for it shall make
“ you eternally happy in the
“ performance. You are here
“ planted in a *vaile of misery*,
“ where I promise to cover all
“ your *scarlet sinnes* with the
“ *white roabe of mercy*. Nay,
“ I will yet goe a little farther
“ to conferre on your peacefull
“ progresse the higher honour :
“ If you will deaine to leave
“ the world, and receive mee
“ who am despised of the
“ world : If you will, I say,
“ leave her society, and bid adue
“ to her blooms of vanity : by
“ keeping mee company, I
“ shall conduct you safely to the
“ Kingdome of glory.
“ Now let it be the least of your
“ feare, that I promise above
“ my power. For as my sisters
“ imparted their love unto
“ you

“ you, in cheering, comforting,
“ and confirming you : So shall
“ you find no lesse alacrity in
“ mee, in perfecting what they
“ have so happily begunne in
“ you. For I must tell you,
“ (neither would I have you
“ thinke that this proceedeth
“ from any *vaine glory*, being
“ that which could never chal-
“ lenge the least affinity with
“ true *charity*) that though my
“ sisters may seeme to have
“ priority in list and number, yet
“ am I to challenge preceden-
“ cy. in respect of dignity and
“ order. This that vessel of
“ Election confirmed when he
“ said : *Nom abideth faith, hope,*
“ *charity, these three, but the*
“ *greatest of these is charity.*
“ Neither shall you need to re-
“ ceive any other description
“ for the portraiture of my
“ feature, or quality of my na-

¹ Cor. 53.
13.

1 Cor. 8. 1.

v. 1.

ture, then what that glorious
Champion hath already re-
turned to you. For tell mee,
have you desire to bee infor-
med in what most concerns
you; to bee edified in what
most imports you? It is not
knowledge but *charity* that
must worke this good effect
in you. For, *knowledge puffs*
up, but charity edifieth. Or
would you bee perswasive in
Oratory; or powerfull in
prophefy; or an usefull Alm-
ner for your soules safety?
you must necessarily bee ac-
companied by *Charity*; or
you are but as *sounding brasie*,
or a *tinkling Cymbal*. Your
power to remove mountaines
shall not remove in you the
least Mole-hill of your sinne.
Your bestowing all your
goods to feed the poore,
shall not make your soule
rich

" rich : these cannot profit you,
" if charity doe not accompany
" you. Seeing then the tongues
" of men and angels are but
" tinklings and very sounds
" without charity ; knowledge
" becomes fruitlesse without
" the edifying helpe of charity ;
" prophesies, bee they never so
" mysterious ; Sciences , bee
" they in their owne nature ne-
" ver so commodious, are alto-
" gether unprofitable without
" charity: a Let all your things be
" done with charity. b Follow af-
" ter charity, c Above all things
" put on charity. d Above all
" things have fervent charity: for
" charity shall cover the multi-
" tude of sinnes. e Adde to
" godlinesse, brotherly kindnesse ;
" and to brotherly kindnesse, char-
" ity. For , the end of the com-
" mandement is charity : And
" now, seeing I have here given
" you

a 1 Cor. 16

b 14.

c 14.1.

d Col. 3.14

d 1 Pet. 4.

e 8.

e 2 Pet. 1.7

f 1 Cor.
13.4.

g v.5.

b v.6.

" you a full draught of charity :
" by a due examination of your
" selfe, you shal easily find whe-
" ther she be in your heart or
" no: For by these divine effects
" you shall find her to be yours,
" and she possessed of yours f :
" charity suffreth long, & is kind,
" envies not: charity vaunteth not
" it selfe, is not puffedup. You shal
" likewise know even by your
" outward behaviour, whether
" or no you have received
" charity, or given her harbour:
" for Charity g doth not be-
" have it selfe unseemly, seeketh
" not her owne, is not easily pro-
" voked, thinketh no evill. You
" shall perceive likewise by the
" very joy of your heart, whe-
" ther charity have taken up
" there her lodging. For shee
" h Rejoyceth not in iniquity, but
" rejoyceth in the truth. Lastly,
" you shall gather by your con-
" stancy,

"*stancy*, whether or no you
"hold correspóndency with per-
"fect *charity*: For *charity* i never
"faileth. Well may I then con-
"clude with that glorious light
"of the Eastern Church, where
"*charity* is present, no good
"thing can be absent: wher *cha-*
"*rity* is absent, no good thing
"*can be present.* Againe; There
"is not any thing, be it never so
"little, but being done in *chari-*
"*ty*, it is esteemed for great:
"And there is nothing bee it
"*never so great*, but being
"*done without charity*, it is ac-
"counted little: To cloze then
"*all in one*, seeing *Charity* is
"*one in all*: Wee see how all
"*figne* themselves with the
"*signe of the Crosse*; how all
"*answer Amen*, all sing *Alle-*
"*Iulia*; all are baptised, all obey
"*the commands of their Mo-*
"*ther, the Church*: yet are not
the

AUG.

Ib.

Vide Aug.

“ the children of God discer-
“ ned from the children of the
“ Devill but by *Charity*.
“ If then you desire to live,
“ learne to love : you are now
“ in your *Journey* towards your
“ *Country*, keepe me but *com-*
“ *pany*, and I shall safely con-
“ duct you to a *City*, where
“ there raigneth perfect *Cha-*
“ *rity*.

It is not to be exprest what infinite content I tooke in the sweet discourse of this divine Confort. For me thought I felt a fervorous heat or glowing within me. So as I desired nothing more then to reteine her still in my company. But having told me that shee had many places to goe to : and that in her absence I might find occasions in every place to remember her : for I could not possibly give the least entertain-

tainment to my afflicted Brother, but I might become her Remembrancer: which I should not feare to see plenteously rewarded hereafter: with a longing eye after her, I tooke my leave of her. Desiring no greater solace, then to bestow the small remainder of my time in her service: and resolving in all humble manner, ever from that time to become her faithfull Almner.

Deare Father, thou who art perfect Charity; purifie my heart throughout, that I may prepare a roome therein fitting to entertaine thee. Though Charity grow cold in the world, let my desires become so wained from this present world, that my Charity may witness for mee, that I am preparing for an other world. Give mee a liberall heart; that freely com-
muni-

manicating to the necessity of thy
Saints , and constantly relying on
thy promises , through a firme
Faith and Hope repos'd in thee,
I may at last come unto thee ;
and of a poore Pilgrim become an
happy Citizen in thy Kingdome ;
there to sing Alleluia amongst
those glorious Saints for ever
more.

CHAP.74.

*He takes comfort ; And now
wearied with sojourning lon-
ger in Idumæa, he turns
to Canaan.*

SO ineffably sweet were
these comforts which I ta-
sted ; and so plenteously flow-
ing were those Fountaines
from whence they were deri-
ved ; as I gathered thence , if
there.

there were such comforts in the day of *mourning*? what would there bee in the day of *rejoycing*? If such spirituall delights presented themselves in a *Prison*; what incomparable pleasures might be expected in a *Pallace*? If such joyes in the dayes of our *captivity*, what may be looked for in that day of *Iubilee*? In the consideration whereof; never did chafed *Hart* long more thirstily after the *Water-brookes*, then my poore wearied spirit did after her heavenly *Bethesda*. O how shrilly mee thought; did the cryes of the Saints under the Altar found in mine eare? *O how long Lord! How long!* *O* how long shall I sojourne in this Pilgrimage of *cares*; this *valley of teares*; and become estranged from that *Inheritance* of *lasting joyes*; the only sight whereof

whereof shall make me happy; and from this Wildernesſe of finne bring me to the Sinah of glory? Woe is mee, my Light, my Love, my Dove, my onely one, for that I have dwelled with the inhabitants of *Cedar!* Woe is mee, my King and my God, that my habitation is prolonged! For if holy *David, David,* a man according to Gods owne heart, sometimes said, how much more may I unhappy one say, *My soule bath beene too long an inhabitant?* Long, and all too long have I fung, because I was unsensible of my finne, my own countrey songs by thos waters of Babylon. Well therefore may I say, *It was good for mee that I have beene afflicted; that I might learne thy statutes.* O my Lord, hadſt thou never afflicted mee; I had never sought to know thee:

thee. Hence is it that I know thee, because thou hast afflicted mee. And now *my soule melteth for heavinessse*, not for that thou hast afflicted mee : but for that shee has beeene so long divided from thee. I know Lord, I know , how hee who never mourned while hee was a *Pilgrim*, shall never rejoice when hee comes to bee a *Citizen*. And as to abide for ever, if wee would we might not : so rejoice here and hereafter, though we would , wee may not. It is a great argument that hee loves not his Countrey ; who without occasion foreflowes his returne into his Countrey; or takes any delight in any place before he returne unto his Countrey. Alas, I must confessse , I have longed too much after the Onions and Garlicke , and Flesh-pots of Egypt

v. 28.

*With
shrecks I
entirely,
and in toyle
I lived.*

*With griefs
gripes.
groanes, am
I of life de-
prived.*

Egypt : but now with gushing eyes doe I returne unto thee, O receive mee ! I have protested (and O strengthen so religious a protest with thy Spirit) never to take any more delight in *Idumaea*. I have suffered too much in it and by it, to be now any more taken or delighted with it. And now after my loathing of these puddles of vanity , I have longed after those ever-running stremes of eternity. O how hath my soule thirsted after thee; how greatly hath my flesh longed for thee ? my soule hath thirsted after thee , the living fountaine ; O when shall I come and appeare before the face of the Lord ? when wilt thou come , O my Comforter ? For whom else shall I expect ? O that I might see thee O my Ioy, which I desire ! O then shall my soule be satisfied.

satisfied , when my glory shall
appeare , for which I so long
hungred ! O then shall I bee
made drunke with the fulnesse
of thine house , after which I
have sighed ! O then wilt thou
refresh me with the Brooke of
thy pleasure, after which I have
thirsted ! In the meane time,
let my teares become my bread
day and night, untill such time,
as it be said unto me ; *behold thy
God ! untill my soule heare, beh-
old thy Spouse !* Meane while,
thou heavenly Shepherd , feed
me with my sighes, refresh me
with my sorrowes . My Re-
deemer will doubtlesly come,
for hee is good : neither will
hee fore-slow his comming, for
hee is gracious : *To him be glory
for evermore.*

*O hasten thy comming for thine
Elect sake ! Come Lord Iesu ,
come quickly !*

CHAP.

CHAP. 75.

*The poore penitent Pilgrims last
Will and Testament.*

IN the name of the *Father*, the *Sonne*, and *Holy Ghost*. I S. M. A poore penitent Pilgrim, found in body, and of perfect memory: yet being daily read in the Lecture of mans mortality: how all *Flesh* is *Graffe*, and the *beauty* thereof as the *Flower* of the field; which this day flourisheth, to morrow withereth: and that it is every Christians duty to *prepare* himselfe before *Death* come, lest it find him unprovided at such time as it shall come. Moved, I say, with these considerations, I have here made this my last Will and Testament as followeth.

First I bequeath my soule in-

to the hands of my gracious
Redeemer, by whose most pre-
cious blood I was redeemed :
and by whose merits and mer-
cies (for my merits are his mer-
ties) I hope to bee glorified.
And forasmuch as there was
no safety out of the *Arke* ; nor
no salvation now without the
pale of the *Church*, figured by
the *Arke* : and that the *tares*
from the *wheat* must be severed:
the *Sheepe* and the *Goats* must
not into one *Fold* be gathered :
HE R E in the presence of God
and his blessed Angels ; for the
discharge of mine owne con-
science , and the satisfaction of
others , who , perchance , have
in their opinions been divided ,
doubting much how I in
points of Religion stood affec-
ted ; Doe I make a free and
publike confession of my Faith:
being that *Cement* by which
wee

we are knit unto her, and made
Members of her.

I beleeve the *holy Catholike Church*, to be the *Communion of the Faithfull*, whereof I desire to live and dye a Member : for which to suffer I should account it an honour : holding this for a *Principle* ever ; That none can have *God* for his *father*, that will not take his *Holy Spouse the Church* for his *Mother*. There is no Article in the Apostles Creed which I do not beleeve for *Catholike* and *Orthodoxall*, with the exposition thereof , and every Clause or Particle thereof in such manner, as it hath beene univerſally received by the *holy Catholike Churc*h, from the firſt four hundred years after Christ: and as it holds in consent or harmony with the *Holy Scripture*, the *Christians Armour*; by which and

and the constant practise of piety, every faithfull Souldier of Christ Iesus may be enabled to pull downe those strong Holds of his spirituall enemy: and by possessing his soule in patience, obtaine a glorious victory. And as there have been at all times tares in Gods field; so is it more to be pittid then doubted, that there are many surreptitious errorrs crept into the bosome of the Church through the corruption of time, and our enemies malice: which though they ayme not at the Corner-stone, nor at the maine foundation, yet being but stubble, & no wayes conducing to so glotious a building, they are to bee accounted of that qualitie, as they blemish much her primitive beauty. These then being the fancies of humane braines, and introduc-

ced into the Church for private ends ; and so continued rather by an imperious then just command, I hold them so farre from being effectuall to salvation , as they become scandalous to many tender consciences , and consequently deserve rather to be rejected then imbraced. But for the *Ornaments* of the Church , as shee is the *Kings Daughter* , so shee should be comely : and for her *musick* or *melody* ; being his *Spouse*, it admits *harmony* : for so drowsie is mans zeale and affection , as hee stands in great need of something to stirre up his devotion. Likewise of those ancient and decent *Ceremonies* of the Church , being discreetly and not superstitiously used , I have ever reverently esteemed. Neither am I ignorant how disputation in arguments

ments of controversial learning, hath beene of late yeares in more request then care of blamelesse conversation and living ; how indiscreet and impertinent reasoning has in many places brought that woffull effect , as it hath begot many irreparable rents in Christ's seamlesse Coat : thus wounds left to the handling of unexpert hands became so farre from curing , as they grew more dangerously spreading , and desperately increasing them they were in the beginning , and before they came to handling . These Deficiencies are with pious teares and devout prayers to be repaired , that men of learning may bee likewise men of living ; being endowed with that zeale , as in all their arguments by way of private discourse or more publike op-

T 2 position,

position, their sole ayme and desire may bee to propagate the Gospel, and in it the glory of God, with all singlenesse of mind, and that without singularity of judgement; being so free from all manner of ostentation, or the spirit of contradiction, as they may shun nothing more then popular applause, nor hold any thing more deare then the Churches peace. So as, to compose this breach, I never hold thos: in points of Religion to be fitting Disputants, who made it their onely ayme in a scholasticall manner to weave up their Arguments: but such moderate spirits, whose desires were rather to cleare mens coniences from inbred scruples, then broach new differences.

With all due reverence I esteem of those two Sacraments;

craments ; *Baptisme* and the *Supper* of the Lord , as those two nursing breasts of the Church : the one to clese and purifie us at our entring : the other to strengthen and sanctifie us living : and to glorifie our soules at their departing. As with mine heart I beleeve unto *righteousnesse*, so with my Mouth doe I confess unto *salvation*. Neither, doe I profess me selfe such a *Soli-fidian*, as to hold *Faith* sufficient to salvation without *Workes*. Neither such a *Champion* for good *workes*, as to hold *works* effectuall without *Faith*. As *Faith* is the root , so are *works* the fruit. Nay, I hold these to have such necessary dependence one of th' other, as they are ever to go hand in hand together : Otherwise that fearefull curse which our blessed Saviour sometimes

pronounced upon the *barraine Fig-tree*, must be their censure. And now in this day of my *Change*, as in this confidence I have ever lived, so my trust is that in the same I shall dye:
“ That in the Resurrection of
“ my Saviour Christ Jesu is my
“ hope : and in his Ascension is
“ my glory. For, *I believe that my Redeemer liveth, and that with these eyes I shall see him.*

Thus have I rendred an account of my faith ; the substance whereof as I have ever professed in my life : so I hope with all Christian constancy to continue the profession thereof even unto death. So as, though the assaults or temptations of the Devill, my spirituall enemy, whose practise hath beene ever by cruelty or subtilty to deprive man of his hope of glory, should with all fury assaile me, yet

yet shall they never have power to prevaile against mee; for the Lord , who is my defence , will in mercy draw neare mee , and in that dying conflict give mee the victory . This then shall be my clozing
“ Resolve, I meane to continue
“ in the profession of that *Faith*,
“ now when I am old ; wher-
“ in being a child I was borne.

And having thus returned a due account of my Belief ; I hold it very fitting not to neglect that laudable use of disposing that estate whereof God in his goodnessse and providence towards me , made mee here his Steward . It were good then for mee, that I remembred that message returned by *Isaiah* the sonne of

Amos to *Hezekiah* : Set thine house in order, for thou shalt die, and not live. True it is, when

Hier. ad
Pammach.
et Ocean de
error. Orig.

2 Reg. 20.1

the outward houſe is orderly diſpoſed, the inward houſe cannot chufe but bee better prepared. To remove then from mee the cares of this preſent world, that I may take a more willing adeiu of the world before I leave it, and ſo addreſſe my cares for a better world by warning my deſires from it: for live hee cannot in the Land of the living, who prepares not himſelfe for it before his arri-ving: my mind and will is, that my worldly ſubſtance bee diſpoſed of in manner and forme following.

First, then after this vefſell of Earth, this poore ſhell of corruption ſhall bee to earth committed, and as neare to the bones of mine Anceſtors as the conueniencie of the place may permiſt, interred: and that my Funerall expences ſhall be di- charged;

charged ; in the performance of which Christian duty I approve of decency , but in no case too much solemnity ; (which has too often drowned the remembrance of mortality in the lees of sensuality) after this , I say , my will is , that this small estate wherewith God hath blessed mee , shall be divided in equall parts or portions amongst my Children : that as they are all equally mine , so they may bee equall sharers in mine : Of whom I will not prophesie that they will *dissipate* or scatter all I leave them : I have better hopes treasured in them . For the portions I leave them , though small yet competent , if they be contented : and more then I could wish them , if otherwise affected . A very little will suffice nature ; enough I leave them ,

if well employed : too much
is abused. May Gods blessing
and mine be ever with them in
their improvement of it. And
that I may crowne their hopes,
and my houres with one bles-
sing more : Blessed Spirit, by
which every Passenger is safely
conducted from this vale of
misery, to the Kingdome of
glory, as these little ones are
mine by *generation*, so may they
be thine by *regeneration*, to
whose gracious protection
both now and ever I commit
them.

Now I nominate and ap-
point for Supervisors of this
my last Will and Testament, my
deare friends, *Agapetus & Ei-*
ticines, if they shall bee then
living at my death : whom I
heartily desire, for the loue they
bear to goodness ; nay, for
the love they bear to him, who
is

is the fountaine of all goodness, and as I repose much trust in them ; to performe this my Will.

And now mee thinkes, all my worldly cares are drawne neare unto their period. Seeing then I am sailing towards mine Harbour ; Let mee strike Anchor : that taking the wings of the Morning , I may fly to the bosome of my dear Redeemer. Go forth then my Soule, what fearest thou ? goe forth , why tremblest thou ? Thou hast had enough of *Idumaea* ; for what fouldst thou there but anguish ? Now then turne thy face to the *Wall*, and thinke of the *Land of Promise*. Thou hast but now a little time left thee : the remainder whereof is justly exacted by him that made thee. Sighes, sobs, prayers, and teares are all the treasures that are left thee :

Hieron;

thee : and precious treasures
shall these be to thee, if prese-
nted by *faith* to the Throne of
mercy. The Enemy can ne-
ver prevaile, where Christian
feare and constant *hope* posseſſe
the Soule. Let thy *Desire* then be
planted, where thy *treasure* is
placed ; and as one ravished
with a ſpirituall fervour, cry
out and ſpare not with that de-
vout Father : “ Should my
“ Mother pull her haire, teare
“ her Clothes, lay forth
“ thofe Breſts which nurſed
“ mee, and in this ſort hang a-
“ bout me; ſhould my Father lye
“ in the way to ſtoppe me, my
“ Wife and Children weep
“ about mee ; I would throw
“ off my Mother, neglect my
“ Father, contemne the la-
“ tation of my Wife and Chil-
“ dren, to meet my Sauiour,
“ Christ Iefus,

Hieron.

And

And lesse then this, O my soule , thou canst not doe ; if thou callest to mind what thou leavest ; to whom thou goest ; and what thou haft in exchange for that thou loonest . For what leavest thou here , but a world of misery ? To whom goest thou , but to a God of mercy . And what haft thou in exchange but immortal glory , for a vile , fraile , and corruptible body ? whatsoever thou hadst here , was got with paine , kept with feare , and lost with grieve : Whereas now thou art to possesse eternall riches without labouring ; and to enjoy them without feare of losing . *My heart then is ready , my heart is ready ;* too long have I sojourned here , in making me a stranger to my heavenly Country It is high time for mee then to dis-

discamp: and to leave these tents
of Kedar: that I may rest without
labouring; rejoice without sorrowing; and live without
dying in the Celestiall
Tabor. Say then with that
vessell of Election , and
thinke as thou sayest : *I desire*
to bee dissolved, and to be
with Christ. Even so
Lord Iesus, come
quickly.

F N I S H



His Obsequies.

Ow, as yee have
seen this poor peni-
tent Pilgrim in I-
dum a wandring,
and with the *Prodigall Child*,
happily returning; so Chri-
stian charity assures you
that hee is now in *Canaan*
arriving. Being, after so
many tedious dayes and
nights of misery, translated
hence, by the irrevocable
sentence of mortality. Let
pious

*Sitiens Se-
pulcrum
repetit, ossa
Sepulchorum
respicit, sus-
pirans Se-
pultum de-
serit; quan-
do autem in
domum, fra-
gilitatis hu-
manæ Spec-
ulum medi-
tando, rende-
ret, in ta-
bernam de-
scenderet
ubi totam
noctem, cali-
cibus indul-
gendo,
expendere.*
Chrysol.

pious teares and prayers
prevale so farre with you,
that as yee have taken a full
view of the whole pro-
gressē of his life, so yee
would performe a *Christian*
Office in accompanying the
solemn accomplishment of
his *Obsequies* after death.
Draw neare then unto his
Sepulcher; and in it consi-
der how yee are made of
the very selfe same *Mould*
and *Matter*: and must, as he
has done, pay your *debt* to
nature. Doe not like that
unfruitfull Spectator or *for-*
mall Mourner, who com-
ming amongst others to see
his *Friend* buried, and be-
holding dead mens skuls
and bones peece-meale seat-
tered,

tered, with an easie sigh
thence departed. But
when hee should have gone
home, to thinke of his last
home, by meditating of
that Memorall of Death;
he betooke himselfe to the
Taverne, to drench and
drinke downe those *melan-*
cholly thoughts in a deepe
health.

Oh thinke from *whence*
yee came, and be ashamed;
Where yee are, and be pre-
pared, *whereto* yee goe (if
unprepar'd) and stand ama-
zed! from *Earth* was your
beginning; on *Earth* is your
Pilgrim being; but in *Hell*
(without repentance) your
perpetuall dwelling.

Dye then to Earth be-
fore

fore yee leave Earth, that
leaving Earth, yee may live
in heaven, the inheritance
of the *In* upon Earth.

His
obsequies were performed
with great solemnity, and
the whole town was in a
state of deep melancholy.
The body of the deceased
was interred in the church
yard, where it remained
untouched by the elements
for many years, until it
was removed to a more
convenient spot, and
buried in a vault under
the floor of the church.
A small tablet, inscribed
with the name of the deceased
and the date of his death,
was placed over the
grave, and a simple
cross was erected
near by.



His Grave-stone.

HE whom here this *Stonedo's* cover,
Whilst hee lived was no other
Then a *Pilgrim* and your *Brother*,
But too long the *Worlds Lover*.
Would yee know that course of his?
In an *Abstrack*, it was this.

Long in *Idumea* living,
Rich in favour, fortune, fame,
Strong in power to shield the same,
Never losing, ever thriving;
He esteem'd himselfe sole-blest
In those treasures he possest.

Mines and Magazins of gaine,
Various objects of delight
Sported with his appetite,
Till those Guests hee'd entertaine,
Made him to consider well
Earth was but the Sinners Cell.

Pride,

Pride first rais'd him to a Cedar,
Avarice made him hang his treasure,
Envie pin'd him beyond measure,
Wrath became his passion leader,
Riot cramm'd him; Lust belull'd him;
Sloth by feazing on him, dull'd him.

Thus environ'd, rest of rest,
Solace, Soule, society,
Till Faith, Hope, and Charity
Re-posset him of a Guest,
Which those Guests he pamper'd so,
Had before estranged him to.

Seas thus calm'd, & stormes appeas'd,
To discover his content,
He makes his Will, and Testament,
Which if (Christians) yee be pleas'd
To partake her, come with full eyes
To solemnize his Obsequies.

ERRATA.

No place but is of *Errors* rife,
Inlabours, Lectures, Leafes,
Lines, life.

Pag 22. line. 11. for there, read her.
p. 24.l.20.f. lives,r. hours. p. 72.l.9.
for Dames, r. Damns. p. 132.l. ult. r.
one to dictate to thee what thou
hast, &c. p. 153.l. 21.f. Nay,r. May.
p 166.l.22. f. Couch,r. Touch. *Ibid.*
in marg. f. Humb r. Lumb. p. 205 l.13.
f. wailes,r. vailes. p. 213. l 9.f. medi-
tation,r. mediation. p. 269. l.16. for
Calidore, r. *Calidon*. p 340. for them,
r. him. p. 355.l. 1.f. when,r. where pag.
ib.l. 18.f. *Dags*,r. *Dogs*. p. 356.l. 14. for
everting in some copies,r. everlasting
p. 363 l.1:f. painting,r. panting. p. 379
mis-folio'd.